

THE *a. 4878.*
Covenant *11. B. 6.*
To be the
LORD's PEOPLE,
AND
To Walk after the LORD.

Sign'd by the
CHURCH of CHRIST,

Under the *Pastoral* Care of *K*

JOSEPH JACOB, a Servant of
CHRIST Crucify'd.

Deut. 29. 1. with 2 Chron. 23. 16. & 34. 31.
*These are the Words of the Covenant which the
Lord Commanded, to be the Lord's People
and to Walk after the Lord, and to keep his
Commandments, and his Testimonies, and his Sta-
tutes, with the whole heart, and with the
whole soul, and to perform the words of the
Covenant which are written in this Book.*

L O N D O N. *12*
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**In the Name, Spirit
and Power of our Lord
JESUS CHRIST:**

1 Cor 5. 4.

WE, an escaped Remnant
of poor Sinners of the
Gentiles, knit as *one*
Man, and assembled together in
one Place, to Renew Covenant
with the Lord, and to lament af-
ter Him in this day of Trouble,
Rebuke and Blaspheiny: No be-
fore God, *Angels* and *Men*, most
solemnly confels, bewail, and
loath our Selves for our *Apostacy*
from God in *Adam*, and for all our
abominable revoltings in *Heart*
and *Life*, as well *before*, as *since* the
time of Love and Life came,
wherein we tasted that the Lord
is gracious: *Especially* do we judge
our selves, for that there have
been found with us, those great
Evils of *offering* unto the Lord
strange Fire (Worship which he
commanded not) of *Marrying*
Strangers to God and his Cove-
nant, and of dealing treacherous-
ly with God in his Covenant, to

Isa. 37. 31.
Judg. 20. 1, 11
1 Cor. 14. 23.
Deut. 29. 1.
1 Sam. 7. 2.
Isa. 37. 3.
1 Cor. 4. 9.
Nehem. 9. 2.
Ezek. 36. 31.
Rom. 5. 12.
Jer. 5. 22.
Ezek. 16. 6, 8.
1 Pet. 2. 3.

1 Cor. 11. 31.
Levit. 10. 3.
Jer. 7. 31.
Ezra 9. 10, 15.
Neh. 12. 23, 27.
Mal. 2. 11, 12.
Hosea 6. 7.

Jonah 2. 8.

Psal. 40. 12.

Job 42. 6.

Neh. 9. 33.

Ezra 10. 2.

1 Thess. 4. 13.

Psal. 107. 43.

Jer. 3. 1, 5.

Hosea 14. 1, 2.

Jonah 2. 4.

Heb. 12. 15, 16

Deut. 29. 18.

Luke 1. 17.

Ezek. 11. 18, 19

Jer. 32. 39.

Deu. 29. 11, 13.

Jer. 17. 10.

follow after lying Vanities; For these, and *all* our innumerable Evils, we abhor our selves before the Lord, as in Dust and Ashes, acknowledging him to be just in *all* that is brought upon us, for he hath done right, but we have done wickedly: Yet mourn we not as those without hope, but understanding the Loving-kindness of the Lord, that he yet invites us to return to him, we take with us Words, and cry to him, Art thou not our Father, the Guide of our Youth? Take away *all* Iniquity, and receive us graciously, so will we render thee the Calves of our Lips: Thus by *Faith* do we look again unto the Holy Temple, and having diligently searched lest *any* one of us fail of the Grace of God, that there be *no* root of bitterness springing up in us, to trouble us, and that there be no Fornicator, or profane Person as *Esau*: As a People prepared for the Lord, we cast away *all* our detestable things; And with *one* heart, in *one* way which God hath given us for our good, and of our *Children* after us; We do stand this day *all* of us before the Lord our God, the Searcher of Hearts, *We*,
our

our *Elders*, and *Deacons*, and our *little ones* which the Lord hath given us, that we should again enter into *Covenant* with the Lord our God, and into his *Oath* which the Lord our God maketh with us this day, that he may establish us to day for a People unto himself, and our *seed* with us, and not here with us this day; that he may be unto us a *God*, as he hath *said* to us, and as he hath *sworn* unto our Fathers, to *Abraham*, to *Isaac*, and to *Jacob*, whose Children we are, and Heirs with them according to the Promise by Faith in Jesus Christ;

We do make a Covenant with the Lord by Sacrifice, giving up our selves, and our *Offspring* with us, unto the Lord, and unto each other by the Will of God, to offer up spiritual Sacrifices acceptable to God by Jesus Christ, to be built up a spiritual House, or *Church* of the Living God, to shew forth his Praise, and give Glory to him in this present evil World.

Now that we may keep this our Covenant and do it, we *write* it in our sight, and by *Name* express unto what we Covenant, of which this is the *Sum*;

A 3

To

Phil. 1. 1.*2 Chr.* 20. 13.*Gal.* 3. 7, 9,
14, 29.

& 4. 28.

Isa. 44. 5.*Psal.* 50. 5.*2 Cor.* 8. 5.*Isa.* 65. 23.*1 Pet.* 2. 5.*Ephes.* 2. 22.*1 Tim.* 3. 15.*Isa.* 43. 21.*Ephes.* 3. 21.*Psal.* 31. 19.*Matt.* 5. 16.*Neh.* 9. 38.*Deut.* 31. 19.*Ezek.* 43. 11.*Heb.* 8. 1.

To Avouch *JEHOVAH* alone
for our *GOD*

To chuse the *Written WORD*
for our Only Rule ;

To walk blameless in all the
ORDINANCES of the Lord :

To Discharge our several
RELATIVE Duties.

2 Cor. 3. 5.

2 Chr. 30. 18,
20.

& 34. 32.

John 13. 7.

Psal. 83. 18.

Matt. 28. 19.

Deut. 6. 4.

Psal. 96. 5.

Deut. 26. 17.

& 4. 37.

Matt. 12. 30.

Deut. 10. 20.

2 Cor. 1. 2, 3.

1 Tim. 3. 15.

& 2. 5.

Fer. 23. 6.

Phil. 3. 8, 9.

1 Cor. 1. 30.

Gal. 3. 10. 13.

Matt. 1. 21.

First, We do thro' the help of
the Spirit, by *Covenant*, stand to
our Baptism (tho' not so regularly
administred) into the Name of
the Living and True God, whose
Name alone is *JEHOVAH*, Fa-
ther, Son, and Holy Spirit, these
Three, The *LORD*, our *GOD*,
the *LORD*, being *One* Lord, all
other Gods being Idols : This
God alone we do solemnly A-
vouch for a God and Father to
us and our *Seed*, to Love him
with *all* our Heart, and with *all*
our Soul, and with *all* our Mind,
and with *all* our Strength, and to
cleave to him for ever as our
God and Father in our Lord Jesus
Christ, *God-Man*, the *One* Me-
diator between God and Men,
JEHOVAH OUR RIGHTEOUS-
NESS, counting all our own Righ-
teousness as Loss and Dung, trust-
ing to him *only* for Justification,
Sanctification, and compleat Sal-
vation

vation from the Curse of God's Law, *all* our Sins, and *all* Evils whatsoever; having hope of the Resurrection of the Body, and of coming *to*, and standing *with* him in Judgment, fully expecting preservation to his Heavenly Kingdom, to whom be Glory for ever, and ever. *Amen.*

Secondly, We do, thro' the Help of the Spirit, by Covenant chuse *all* the *Written WORD* of God to be our *only* Rule for *Faith*, and *Order*, so building upon the Foundation of the *Apostles* and *Prophets*, and on this Mount *Sion*, singing the Song of *Moses* and the *Lamb*: We shall not prefer *one* part of the Word by Partiality to *another*, but esteeming *every* Word of God to be pure, and all the Precepts concerning *all* things to be right, and *nothing* to be refus'd; We shall take *whatsoever* is written therein for our Learning, Reproof, Correction, and Instruction in Righteousness, as *thoroughly* furnishing us to *all* good Works; Therefore do we reject the *Apocrypha*, and *all* additions of Men whatsoever, to this our *only* Rule; yet not accounting that we have
already

2 Tim. 4. 18.

Acts 23. 6.

2 Theff. 2. 1.

2 Tim. 4. 18.

2 Cor. 3. 5.

Psal. 119. 30.

Gal. 6. 16.

Col. 2. 5.

Ephes. 2. 20.

Rev. 14. 1.

& 15. 3.

1 Tim. 5. 21.

Mal. 2. 9.

Prov. 30. 5.

Psal. 119. 128,

Jer. 8. 8, 9.

Rom. 15. 4.

2 Tim. 3. 15, 17

Psal. 17. 4, 5.

Psal. 119. 104,

128.

Rev. 22. 18.

Phil. 3. 12, 13.

Psal. 119. 105.

Isa. 8. 20.

John 16. 13.

Dan. 12. 4.

1 Cor. 2. 13.

Prov. 4. 18.

2 Pet. 1. 19.

2 Cor. 3. 5.

2 Chr. 34. 31.

Luke 1. 6.

typify'd

Eze. 40. 39, 43

& 46. 3.

1 Cor. 16. 2.

Rev. 1. 10.

Psal. 150. 6.

1 Tim. 2. 1.

Eph. 3. 8.

Gal. 6. 6.

2 Chr. 29. 30.

Ephes. 5. 19.

Rev. 15. 3.

Rom. 8. 26.

Col. 2. 20.

1 Cor. 4. 15, 16.

& 12. 28.

1 Tim. 6. 3.

already attained, or are already perfect, we will reach forth to those things which are before, by the Light of the Word waiting for the teachings of the Spirit of Truth, to lead us into all Truth, in a diligent comparing Scripture with Scripture, till the light thereof shine more and more unto the perfect day.

Thirdly, We do thro' the help of the Spirit, Covenant to walk blameless in all the ORDINANCES which the Lord Jesus Christ hath given to his Churches, both General and Special in their appointed seasons.

1st. We shall every First day of the Week, being the Lord's Day, wait upon God in the general Ordinances of Praise, Prayer, Preaching, and Contribution to be dispens'd to all.

Praising God by singing Scripture Psalms, Hymns, Spiritual Songs and no other.

Praying to God in and by the Spirit, without the forms or Rudiments of Men.

Preaching by our Pastor, with helps appointed in the Word, to instruct us according to our form of sound words.

Laying

Laying by us in store, as God prospers us, that we may be ready for Contribution on all Occasions offer'd.

I Cor. 16. 1. 2.
Heb. 13. 16.

2dly. We shall (according to the *Months*) attend upon God in the *special Ordinances*,

Isa 66. 23.
Ezek. 47. 12.

BAPTISM and the LORDS SUPPER, The *Seals* of the Church (commonly call'd *Sacraments*) to be administred to us *only* by our own *Pastor*.

I Cor. 4. 1.
Typify'd.
Eze. 46. 19. 24

FELLOWSHIP And CENSURE, The *Keys* of the Church to be exercis'd by our own *Elders*.

Matth. 16. 19.
John 20. 23.
Rev. 3. 7.

BAPTISM to be administred to us, and to all our immediate Infant-Seed, by *sprinkling* or *pouring* only Water on the Face, in the Name of the Father, and of the Son, and of the Holy Spirit; Sealing to *all* their Covenant-Relation to God in his Church, or putting on Christ by Profession; and *only* to the *Elect* a Saving-Relation by the sprinkling of Christ's Blood in Justification, and pouring forth his Spirit in Sanctification, such *alone* putting on Christ to Salvation.

I Cor. 10. 1. 2.
with Ps. 77. 17.
Isa. 52. 15.
with Matt. 28.
19, 20.
Acts 2. 39, 41.
I Cor. 7. 14.
& 12. 13.
with Gal. 3. 27.
I Pet. 3. 21.
with 1. 3.

Ezek. 36. 25.
Rom. 11. 7.
with 13. 14.

The

I Cor. 11. 23.
to the end.

Luke 22. 14. 30
Numb. 28. 2.
Heb. 9. 26.

Rom. 3. 24, 26.

Acts 2. 42.
Isa. 26. 1, 2.
Jer. 51. 10.
I Pet. 3. 15.
I Cor. 14.
Jude 20.

I Cor. 14. 34,
35.
I Tim. 2. 11, 14.

Rom. 1. 18.
I Cor. 4. 21.

Mat. 18. 15, 17
I Tim. 5. 20.

The LORDS SUPPER, In which *Bread* is blest, and broken; and *Wine* blest, and pour'd forth, and receiv'd by the Church met, and sitting together in the Evening time, as a Sign to all, that in the Evening time of the World, Christ's Body was broken, and his Blood shed for the Remission of Sins; Sealing only to the worthy Receivers their saving interest therein.

FELLOWSHIP, The *Key*, for opening the Gates of the Church to receive in the *Righ-*teous that keep the *Truth*; in which there is a *communication* of Experience, and Knowledge, as also of Gifts and Graces, by praying, and prophecyng, for building up the Saints in their most Holy Faith; no *Woman* being herein permitted to speak; for 'tis a shame for Women to speak in the Church.

CENSURE, The *Key* for shutting the Door of the Church; consisting of *Admonition*, *with-*drawing from, and *cursing* off Offenders.

Admonition, Privately given, for private Offences; *Publickly*, when the

the Offence relates to the Body ; with *shutting up* from Special Ordinances those that slight the Church, or their own Elders, that such may be ashamed.

Withdrawing from Those that walk disorderly, cause Divisions and Offences, forsake Church Assemblies, present themselves at any Will-worship, or despise their Birthright.

Cutting off, And delivering to Satan such as are obstinate, Hereticks, or guilty of those sins that are scarce nam'd among the Gentiles: To all this Discipline of Christ we profess *Willing* Subjection. And thus shall *each one* of us be in readiness to revenge all disobedience with the Sword of the Spirit in our hands ; this Honour have all the Saints ; Praise ye the Lord !

After this manner shall we call upon each other, to go up to the *Worship* of Christ in our Stated Seasons, behaving our selves in the House of God not unseemly, but as in the Presence of Christ : Attending also on such other Occasional Meetings for *Fasting* and *Thanksgiving*, as it shall seem good to the Church from the Word

Numb. 12. 14

Ezek. 43. 11.

2 Thes. 3. 14, 15

2 Thes. 3. 6.

Rom. 16. 17.

Ezra 10. 8.

Jer. 2. 18, &c.

Heb. 12. 15, 17

Gal. 5. 12.

1 Cor. 5. 1, 5.

1 Tim. 1. 20.

Mat. 18. 17.

Titus 3. 10.

Neh. 5. 13.

2 Cor. 9. 13.

Psa. 110. 3.

2 Cor. 12. 4, 6.

Psal. 149. 5, 9.

Psal. 122. 1,

Heb. 10. 24, 25

Num. 28. 2.

Exo. 20. 24, 2

Psal. 89. 7.

Joel 2. 15.

2 Chr. 20. 3,

26.

1 Cor. 14. 40.
 Ezek. 43. 4, 11
 Matth. 15. 9.
 Dan. 7. 25.
 Col. 2. 20, 23.
 1 K. 12. 28, 33.
 2 Chr. 11. 15.

2 Cor. 3. 5.
 Heb. 3. 5.

Deut. 29. 10.
 1 Pet. 5. 2.
 Acts 20. 28.
 Jer. 50. 8.
 2 Sam. 23. 3.
 Titus 2. 7.

2 Tim. 4. 1, 4.

Ezek. 44. 6, 13
 Matth. 7. 6.
 Ex. 12. 43 *end*
 Rom. 12. 7, 8.
 Heb. 13. 17.

Acts 6. 2, 3.
 1 Tim. 3. 8, 14

Word to appoint: So shall we keep *all* the Ordinances of God's House, with the *Times* and *Forms* thereof, rejecting *all* Ordinances, Times and Forms after the Commandments and Doctrines of Men.

Fourthly, The Spirit helping our Infirmities, We *Covenant* conscientiously to discharge our *several DUTIES* to the Lord in this Body,

We that are *Officers* Covenant to discharge *our* Duty: The *Pastor* willingly to feed and take the Oversight of the Flock of God; going before them in the ways of Christ; ruling in the Fear of the Lord; and being an Example in Faith, Love and Zeal; preaching the Word, instant in Season, and out of Season; reprovng, rebukeing, exhorting with all long-suffering; not profaning the Seals to *any* out of the Flock over which the Holy Spirit hath made him Overseer. The *Elders* diligently to help the Pastor in Teaching, Watching over, Ruling and Admonishing the Flock. The *Deacons* faithfully to serve the Tables, waiting on *that* Ministry to which

which they are call'd, using their Office well.

Furthermore, We *all* Covenant to discharge our several *Relative Duties*,

To our own *Officers* :

To our *Infant seed* :

To *each other* singly ; And

To the *whole Body* jointly.

1st. We Covenant to Discharge our Duty to our *own Officers* chosen from among our selves ; to maintain, submit to, and pray for our *Pastor* ; to cleave to him, and to abide by him, waiting upon his Ministry in Season and out of Season ; not *wilfully* wandring from, or forsaking it to attend upon any other ; esteeming him very highly in Love for his Works sake, as a *Steward* of the Mysteries of God to us : We shall not suffer any *privily* to backbite, whisper, or prate against our *Pastor* with malicious words, for such are to be cut off ; We shall Honour and Obey our *own Elders* in the Lord, not rebuking, but intreating them as Fathers ; counting them worthy of double Honour, who rule well, especially Him who labors in the Word and Doctrine ; Respecting also our

B

Dea-

Exodus 19. 8.

Neh. 10. 29.

Deut. 1. 13.

1 Cor. 9. 7, 15.

Rom 15. 27.

Heb. 12. 17.

2 Thess. 3. 1.

Acts 17. 34.

1 Sam. 22. 23.

2 Tim. 4. 2.

Prov. 21. 16.

1 Cor. 4. 15, 16.

1 Thess. 5. 13.

1 Cor. 4. 1, 2.

2 Tim. 4. 14, 15.

3 John 9, 10.

Psal. 101. 5.

1 Tim. 5. 1, 17,

19.

1 Cor. 16. 15.

16.

1 Thess. 5. 12, 13

Heb. 13. 7, 17.

Neh. 13. 13.

1 Tim. 6. 18.

1 Tim. 3. 13.

Gen. 18. 19.

Jude. 3.

Gen. 17. 7, 12.

Deut. 10. 15.

14. 1, 2.

Mat. 28. 19, 20

Mal. 2. 15.

1 Cor. 7. 14.

& 10. 2

Eze. 16. 20, 21

& 46. 16, 18.

Jer. 30. 20.

Acts 2. 39.

Ephes. 2. 13.

Psal. 147. 13.

Isa. 65. 23.

& 66. 22.

Josb. 24. 16.

Joel 2. 16, 17.

Psal. 90. 16.

Esther 10. 3.

Nehem. 2. 10.

Psal. 101. 1.

Ephes. 6. 4.

Prov. 22. 6.

1 Chr. 28. 9.

2 Chr. 29. 1

& 30. 6.

Deacons and being ready for every good work to which they shall call.

Idly. We covenant to discharge our Duty to our *Infant Seed*; contending earnestly for the Faith once delivered to the Saints, of their right to a *relation* unto God in his Church with us, and to *Baptism*, the Seal thereof; We being a spouse of Christ our Royal Husband, *All our Children* therefore are *his*, born to him, who hath promis'd to us *Gentiles* that were afar off, that he will not thrust our *Children* out of their possession; but that even our *Children* shall inherit, and be continu'd a *Holy Seed* as afore-time; that our Congregation should be established, and the Bars of our Gates strengthened, by the Lord's blessing our *Children* within us; therefore will we and our *House* serve the Lord, seeking as well in the Congregation, as in Secret, for the Blessing of the Lord, and his Peace upon our *Children*; walking before them in a perfect way; training them up in the Nurture and Admonition of the Lord; and calling upon them as they grow up, to avouch the Lord for their God, and to take on themselves the

the *Bond* of the Covenant, *casting out* such of them as prove *Scoffers*, and *despisers* of their Birth-right.

*III*dly, We Covenant to discharge our Duty to each other *as members in particular*; to *Love* one another, with a pure heart fervently; to *bear* each others burthens, *forbearing* one another, and in Honour *esteeming* each better than our selves; to *watch* over each other, *not hating* our Brother by suffering sin to rest upon him, but in *any wise* to rebuke him; We *shall not* consent, hearken to, pity, spare nor conceal *any*, tho' dear as our own soul, that would *secretly* intice us to depart from the *true* Faith of God in which we stand; but daily will we *exhort* each other, with *full* purpose of heart to cleave unto the Lord; *praying for, strengthening and comforting* one another in the ways of Christ; no *Brother* wronging, nor defrauding a Brother, nor going to Law with him before Unbelievers, the Saints being to judge all matters relating to the Brethren; And *consecrating* our substance to the Lord, we shall seek the welfare of each other, distributing to the

Isa. 44. 3, 5.
Gen. 21. 9, 12
Gal. 4. 30.

I Cor. 12. 27.
I Pet. 1. 22.
Gal. 6. 2.
Ephes. 4. 2.
Rom. 12. 10.
Mark 13. 37.
Psal. 2. 1, 5.
Levit. 19. 17.

Deut. 13. 6, 11
Prov. 29. 24.

I Pet. 5. 12.
Heb. 3. 12, 13.
Acts 11. 23.
James 5. 16.
Luke 22. 32.
I Thess. 4. 18.

I Cor. 6. 1, 8.

Mic. 4. 13.
Esther 10. 3.
Rom. 12. 13.
Acts 4. 32.

1 Cor. 7. 26, 27.

1 John 3. 16.

Psal. 137. 6.

Col. 4. 5.

Ephes. 5. 25, 33.

Col. 3. 19.

Eph. 5. 22, 24.

Col. 2. 18.

Ephes. 6. 4.

Ephes. 6. 1, 2.

Ephes. 6. 9.

1 Pet. 2. 13, 25

1 Theff. 4. 11.

2 Theff. 3. 10, 12

Mat. 22. 21.

Titus 2. 10.

1 Cor. 12. 25,

12.

necessities of the Saints, according to the Example of the People of God in the Apostles times, as far as the present distress doth permit; not refusing to lay down even our lives for the Brethren, as preferring this Sion to our chiefest Joy.

Nor shall we neglect our other relative Duties whether within the Church, or without.

Husbands loving their Wives, not being bitter against them:

Wives being obedient to their own Husbands in the Lord:

Parents bringing up their Children in the Fear of God.

Children obeying their Parents in the Lord:

Masters being just and merciful to their Servants:

Servants and Subjects obeying their Superiors in the Lord; All studying to be quiet, to work with their own hands, and to mind their own business, rendering to Caesar the things that are Caesars, and to God the things that are Gods, that so we may adorn the Gospel of God our Saviour.

IV. We all Covenant to discharge our Duty to the whole Church jointly, as a Body of Christ,
To

To be *holy* to the Lord in all manner of Conversation ;

To *stand together* for the Defence of the Truth ;

To keep *the Unity* of the Spirit in the Bond of Peace ;

To press *forward* in our Heavenly Course..

1st. As a *Body* of Christ we shall be *holy* to the Lord in all manner of Conversation ; not intangling our selves with the Affairs of this Life ; in *Language* seeking Purity, avoiding all foolish Talking, or Jestings, which is not convenient ; having our Speech season'd with Salt, that it may administer Grace to the Hearers : And we being redeem'd from a vain Conversation, shall *not* fashion our selves according to the former Lusts in our Ignorance, but adorning our selves with modest Apparel, becoming People professing Godliness, *No Woman* shall wear that which pertains to a *Man*, nor *any Man* put on a *Woman's* Garment, or *Covering*, all that do so being an Abomination to the Lord, who will punish all cloath'd with *strange* Apparel, strange to *Nature*, or strange to *Scripture* ; therefore shall we

1 Pet. 1. 15.

2 Tim. 2. 4.

Zeph. 3. 9.

Ephes. 5. 4.

Col. 4. 6.

1 Pet. 1. 14, 18.

1 Tim. 2. 9.

Deut. 22. 5.

with 1. Cor.

11. 1, 16.

Ezek. 44. 20.

Rev. 9. 7, 8

Zeph. 1. 8.

Prov. 21. 8.

Isa. 3. 24.

Jude 23.

Gen. 35. 2.
2 Cor. 6. 14.
Mal. 2. 15.
Psal. 26. 4, 5.
1 Cor. 7. 39.
ch. 10. 17, 21
2Ch. 18. 1. 19. 2.
 20. 35, 37.
Deut. 7. 3, 5.
Ezra 9. 14, &
 10. 3, 5.
Neb. 13. 23, 27
Mal. 2. 11, 15.
Heb. 6. 12.
Levit. 18. 30.
Prov. 2. 17.
Mal. 2. 14.
Gen. 23. all.
Ruth 1. 17.
1 King 13. 31.
Heb. 11. 22.

Zep. 3. 9. *Margent.*

Phil. 1. 27.
Gal. 2. 5.
Acts 13. 36.
Acts 20. 20, 27.
Psal. 119. 128.
Deut. 12. 32.
Mat. 5. 19.

hate even the *Garment* spotted with the *Flesh*; we will not *unequally yoke* our selves in *Marriage* or *Worship*, with any *Unbelievers*; nor join in *Sinful Affinity*, or make *Leagues* forbidden by God in his Word, with such as are not in a *visible relation* to Christ in his Church; nor yet shall we give our *Daughters* to their *Sons*, nor take their *Daughters* to our *Sons*, lest our *Children* learn their ways, and we so mingle the *Holy Seed*, that there be no *Remnant* of us, or escaping: *Desiring also* to be married as God's *People* were of old, and not according to vain *Customs*, which are forbidden; avoiding as much as in us lies, being interr'd with *Strangers*; so following the *Example* of the *Saints*, who coveted to be buried with their own *People*.

2dly, As a *Body* of Christ we will with *one Shoulder* stand together to uphold his *Truth*; and that the *Gospel* may continue with us and our *Seed* (like *David* serving our *Generation*) we profess to strive together for all *Truth*, counting *nothing* indifferent; being always zealously affected for those *Truths* of Christ that

that are most oppos'd in our day;
 resisting stedfastly by his Word
 and Spirit *all* Doctrines undermin-
 ing the Dignity of our Lord
Jesus Christ, as *KING*, *PRO-*
PHET, and *PRIEST* of his
 Church, that in all things he
 might have the *Prebeminence*;
 More particularly,

First, We shall oppose *ALL*
 Doctrines leading to the *Neglect*
 of Christ's Ordinances; or to
 the *sinful imposing* any Traditions,
 Ceremonies, Orders or Officers
 in the Church, not instituted by
 Christ our only *KING*, Judge
 and Lawgiver, who is *our Lord*,
 and we will worship him.

Secondly, We shall continue
 heartily to abhor *ALL* Doctrines
 contradicting and Blaspheming
 the Revelation of this our *PRO-*
PHET in his Written Word:
Chiefly, those *Doctrines of Devils*;
 which deny, oppose, or preva-
 ricate about the *Eternal Godhead*
 of our Lord *Jesus Christ*, and the
 Holy Spirit, so blaspheming the
 ever blessed *Trinity in Unity*.

And that Oppose, or Equivo-
 cate about the *Mysterious Union*
 of the Divine and Humane Na-
 ture

Gal. 4. 18.

Rev. 2. 13.

3. 10.

2 *Cor.* 10. 4, 7.

Col. 1. 18.

Isa. 24. 5.

Matth. 2. 14.

Matth. 15. 9.

Gal. 5. 1.

1 *Kin.* 12. 28
 to the End.

Isa. 33. 22.

Psal. 45. 11.

Micah 4. 5.

Acts 13. 45, 46.
 with 3. 22.

1 *Tim.* 4. 1.

Joh. 10. 30, 38.

Acts 5. 3, 4.

1 *John* 5. 7.

Isa. 9. 6, 7.

Matth. 1. 23.

1 *Tim.* 3. 16.

Isa. 8. 20.

Fer. 10. 23.

Matth. 6. 23.

John 1. 4, 9.

with 8. 12.

9. 5.

Ez 6. 27, 40.

Rom. 9. 11. end.

Ez 11. 5. 7.

Eph 2. thro'out

John 1. 13.

2 *Tim.* 1. 9.

Titus 3. 5, 7.

Hosea 8. 12.

Mat. 5. 17, 19.

Isa. 42. 21.

Rom. 3. 19, 21.

Gal. 6. 16.

1 *Tim.* 1. 5, 10.

Psal. 19. 7, 9.

Rom. 7. 12, 22.

Mat. 23. 23.

Psal. 119. 96.

128. 165.

Acts 20. 24.

Luke 2. 10, 11.

Acts 13. 38, 39.

ture in the *One* Person of our glorious Mediator *Jesus Christ*:

Do that exalt any *Light* within, or any other Creature, above, besides, or with *Jesus* of *Nazareth* born of the *Virgin Mary* in *Bethlehem*, in *Judea*; The Only *True Light* of the World, and Seal'd, Sent Saviour of Sinners:

Do that *Eclipse* the Sovereignty Freeness, and Efficacy of Divine Grace in Election, Vocation and Justification, all being only of Grace, without any regard had to Good foreseen in, or done, or will'd by the Creature;

Do that make void the good old righteous Law of God, as a Law under which all Men are born, and as a Rule of Life to all the Called of God; The Law given to *Adam* in *Paradise*, and afterwards held forth summarily in the *Ten Commandments*, explained by *Christ*, his Apostles, and Prophets, containing all Duties whatsoever, (Faith and Repentance not excepted) and forbidding all manner of sin.

Do that transform the Gospel of God's Grace into a new Remedial Law, commanding Faith, Repentance, and sincere Obedience, as the Terms and Conditions of

of our Justification ; the *true Gospel* being a Ministration of Grace *freely* tendring to poor sinners the *Suretieship* Righteousness of Christ, to be relied upon by Faith ; and *imputed* to them, for their *full* and *free* Justification before God :

Q^d that affirm Justification is *only* by the Death of Christ, and consists *only* in Remission of Sin ; The Word assuring us, that Justification is as well by *Christ's* perfect Obedience to the Law, as by his Death under its Curse, and therein the Sinner is *not only* forgiven, *but* accounted *perfectly* righteous :

Q^d that render the Elect *less* children of Wrath by Nature than others, by asserting their personal Justification from Eternity, or at any time before Faith ; the whole tenor of Scripture discovering that *all* are *alike* under sin, shut up under the Law till Faith comes, by which Christ is apprehended to justify, and save *even* from the lowest Hell :

Q^d that give the least encouragement to sin : *Either* by affirming, that the Iniquities of God's Children are not visited by Stripes consisting with the Father's

Rom. 3.22,28.

E^s 5. 1, 2.
10. 4.

Rom. 5.10,19.

E^s 10. 4.

Heb. 5. 8, 9.

Cant. 4. 7.

2 Cor. 5. 21.

Eph. 5. 27.

1 Joh. 3. 7.

Psal. 33. 15.

Ephes. 2. 3,12.

Rom. 3. 9, 19.

Mark 2. 17.

Gal. 3. 22,23.

1Thes. 1.8,10.

Heb. 11. 6.

Gal. 2. 16.

Psal. 86. 13.

John 3.18,36.

Psal. 89. 31,33

Fer. 46. 28.

Amos 3. 2.

Heb. 12. 6,11.

Luke 11. 4.

Psal. 25. 7, 11, 18.

2 Cor. 7. 10, 11.

Jam. 2. 14. ult.

Jude 4. v.

Phil. 3. 18, 19

Titus 2. 10. end
with 3. 8.

Prov. 2. 6. to 15

Psal. 17. 4.

19. 7.

119. 1. 3. 133.

2 Tim. 3. 15, 17

Mal. 2. 9.

Heb. 3. 5, 6.

Dan. 9. 24.

Jer. 8. 8, 9.

Heb. 2. 17.

9. 28.

10. 4, to 23

Heb. 3. 1.

1 John 2. 1, 2.

1 Tim. 2. 5.

Gal. 2. 5.

& 5. 1.

ther's loving-kindness; Or, By refusing to pray for the Pardon of Sin, which our Lord in his Summary of Prayer hath made our daily Duty: And, by denying Repentance and Good Works to be the genuine Fruits of Faith; so turning the Grace of our Lord Jesus Christ into Lasciviousness, and causing his Cross to be evil-spoken of:

These Doctrines shall we detest; Together with all, that question the Validity of any part, or the sufficiency of the whole written Word, for perfecting the Man of God in all things whatsoever; so reproaching our faithful Prophet who hath seal'd the Vision, and given us a Rule in every thing compleat.

Thirdly, Continually shall we reject all Doctrines establishing Priesthoods, Masses, Conditions or any Creature Qualifications, and Confidences, for Satisfaction Mediation or Intercession with God; Christ alone being our HIGH-PRIEST, Propitiation, and Mediator.

Therefore we will not give place by subjection, no not for an hour, to any that would bring

us into Bondage, but being strong in the Grace which is in Christ Jesus, and shewing the Father's Mark in the Forehead, we shall withstand them to the Face, steadfastly resisting even to the Death; Protesting against all coldness, lukewarmness, halting or indifferency in the cause of Christ, or any occasional conformity with worship not instituted by him; which things his Soul hates: The Zeal of Christ's House having eaten us up, for *his sake* therefore, shall we gladly bear the unrighteous Judgments, Reproaches and Contradictions of all sorts of sinners, whether open Enemies, false Brethren, lukewarm Churches or Kindred according to the flesh; professing to have counted the Cost, and willingly to deny and forsake all Friends, Relations, Enjoyments, and whatsoever is dear to us in this World, that we may follow the Lamb whithersoever he goeth laying our Reputation, Estate, Liberty, yea Life it self at the feet of Jesus Christ, our Lord and Saviour.

3dly, As a Body of Christ, we will keep the unity of the Spirit in the Bond or Covenant of peace: Maintaining the Priviledges of this

2 Tim. 2. 1.
Rev. 14. 1.
Gal. 2. 11.
Rev. 2. 10.
3. 15, 16.
1 King. 18. 21.
Psal. 16. 4.
Psa. 26. 4. 5.
Hos. 4. 15. 17
Gal. 2. 5.
Zech. 11, 8.
Psal. 69. 9.
119. 139.
1 Cor. 4. 3.
Psal. 69. 7.
Heb. 12. 3.
Psal. 69. 8.
Gal. 4. 16.
Micah 7. 1, 7
Luke 14. 26.
to 33.

Rev. 14. 4.
1 Cor. 4. 9, 13.
Heb. 11. 24, 27
Mat. 16. 24, 27

Ephes. 4. 3.
with Eze 20. 37
Gal. 5. 1.

Isa. 65. 23.
Jer. 31. 1.
I Cor. 14. 23.
I Pet. 5. 3.
I Cor. 12. 28.
Ephes. 4. 16.
Isa. 66. 21.
Jer. 3. 14, 15.
 & 30. 21.
Deut. 1. 13.
Acts 1. 21, 26.
 & 14. 23.
I Cor. 12. 7,
 & 14. 26.
Rev. 2. & 3. *ch.*
Ephes. 4. 16.
with I Cor. 12.
 12, 27.
Gal. 5. 1.
2 Thess. 2. 3, 10.
Rev. 2. 2.
 12. 11.
Acts 15. & *c.*

I Cor 1. 10.
Levit. 19. 16.
Prov. 20. 19.
I Tim. 5. 13.
Rom. 16. 27.
Psal. 101.

this Church ; every true Church
 consisting of so many, and *no* more
 visible Saints with their Seed, as
 can conveniently meet together in
one Place, being Christ's *Clergy* or
 Heritage, to whom he hath given
 a power of sending forth his Mi-
 nisters, and to *chuse* from among
 themselves, and to *ordain* their
 own Officers, with Fasting and
 Prayer, without laying on of
 Hands, the glorious Gifts attend-
 ing which, being long since ceas'd,
 that *Ceremony* is no more to be
 us'd, than washing of Feet, or a-
 nointing with Oil ; This Privi-
 ledge therefore, with the Liberty
 of determining *all* Matters relating
 to this Body, we will carefully
 uphold ; Renouncing *all* Encroach-
 ments made on Faith, and Order,
 by *Popes, Councils,* or any other
whatsoever : Yet shall we not re-
 fuse Communion with *true Sister*
Churches, in giving, and receiv-
 ing *Advice, Supplies* or *Members* :

And that we may speak the
same things, and have *no* Division
 among us, *No one* of us will go up
 and down as a Tattler, Tale-bear-
 er, or Buifie-Body, speaking
 things which we ought not ; but
 we shall mark, and avoid *all* Per-
 sons,

sons, and Things tending to Division; Especially, shall we refuse to receive into our House, to have any Intelligence, or eat with **Apostates**, or them that forsake the *holy Covenant*; contemning *All such vile persons*; Nor will we come near to, touch, taste or handle any Worship after the Commandments and Doctrines of Men, whatsoever *shew* of Wisdom and Humility it may have; Thus being perfectly join'd in the *same* Mind, and in the *same* Judgment, we shall be as *one* Bread, and *one* Body, in *one* Spirit, call'd in *one* Hope, having *one* Lord, *one* Faith, *one* Baptism, *one* God the Father of all, who is above all and thro' all, and in us all; Therefore shall we take *none* into Fellowship with us, but such as shall declare what the Lord hath done for their Souls, and openly profess their *Oneness* with us in *Faith*, and *Order*; rejecting *all* that are visibly unclean in any thing; so shall we stand fast in the Liberty wherewith Christ hath made us free, esteeming *this Yoke* of Christ easie, and his Burthen light, And dreading any *wilful Breach* of this Covenant, the quarrel of which God will avenge!

C

Finally,

2 John 9. 10.
Dan. 11. 30.
1 Cor. 5. 11.
1 Kin. 13. 8, 9.
Psal. 15. 4.
Hos. 4. 15, 17
2 Cor. 6. 17, 18
Col. 2. 20, 23.

1 Cor. 1. 10.
Ez. 10. 17.
Eph. 4. 4, 6.

Ezek. 44. 6, 9.
Jer. 51. 10.
Psal. 66. 16.
Ez. 40. 9, 10.
1 Pet. 3. 15.
Phil. 2. 1, 2.
2 Chr. 23. 19.
Rev. 21. 27.
Gal. 5. 1.
Mat. 11. 29.
Psal. 19. 13.
Levit. 26. 25.
Jer. 11. 3.
Ezek. 17. 18.

Phil. 3. 12, 15.
2 Cor. 6. 17.
Rev. 18. 4.

Isa. 52. 11, 12
Psalms 133.
Prov. 18. 1.
Pf. 106. 47, 48
 105. 44, 45

2 Pet. 3. 12, 13.

2 Tim. 4. 1.

Rev. 22. 7, 12,
 17, 20.

Psal. 105. 8, 10
2 Cor. 1. 21.
Ephes. 2. 22.
1 Tim. 3. 15.
Rev. 1. 12.
Matth. 5. 14.
Psal. 46. 5.
Matt. 16. 18

Finally, As a Body of CHRIST in this *Oneness*, We Covenant to *press forward* after such a Separation from the Men of the World, as we are call'd to by God in his Word, that as Brethren we might dwell *even* together in Unity, to seek and to intermeddle with *all* Wisdom, and to be kept from *touching* the Unclean thing: So giving Thanks to the Holy Name of God our Saviour, and triumphing in his Praise; We shall look for, and hasten unto the *New Heavens*, and the *New Earth*, wherein dwells Righteousness, the Kingdom of our Lord Jesus Christ, to be reveal'd at his Appearance, who will come shortly, and will not tarry; The Spirit and the Bride say come, and let him that heareth say come, even so come, *Lord Jesus*, come quickly: Amen!

AND now blessing our God for establishing us a *Church* of Christ by Covenant, a *House* for himself to dwell in, a *Pillar and Ground* of Truth, a *Golden Candlestick* to hold forth his Light to the World; Trusting that the Lord is in the midst of us, and that the Gates of Hell shall not prevail against us; We commend

commend our selves to the *Grace* of our Lord *Jesus Christ*, the *Love* of God, and the *Communion* of the *Holy Spirit*, whereby our hearts shall be stedfast in this *Covenant*; *Expecting* from *Christ* our *Mediatour*, *All Righteousness* and *Strength*, *Strength* to supply us with *all Grace* to do, and *Righteousness* to Pardon *all* our failings in this our *Covenant*, not looking to be justify'd by our *Obedience* hereto, *all* our *Salvation* being in the *Blood* of the *Everlasting Covenant* of *Grace*, made *with Christ* for us, and given to us as a *Free Testament*: This *Covenant* being the *Holy Bond* of our *Souls* to be the *Lord's* *People*, to walk *fully* after the *Lord*, and to keep his *Commandments*.

In Testimony of OUR
unfeigned Sincerity
herein, We make it
Sure by Writing it:

And We, Our Elders
and Deacons, Subscribe
it with the Hand:

This Thirtieth Day of the
Eleventh Month, 1699.

2 Cor 13. 14.

Psal. 78. 37.

Col. 2. 5.

Isa. 45. 24.

2 Cor. 12. 9.

Heb. 9. 14, 15.

Gal. 2. 16.

Heb. 13. 20, 21

ch. 9. 19, 20.

Isa. 55. 3.

2 Ebr. 23. 16.

Ez 34. 30, 32.

Psal. 81. 4. end

Neh. 9. 38. with

ch. 10. 1, to 28.

Ezek. 43. 11.

Isa. 44. 5.

*15.7 m.1698.

†30.11 m.1699.

Psal. 44. 19.

Rev. 2. 3.

Acts 20.29,30.

Ezek. 20. 38.

Neh. 9. 28.

Rom. 7. 15.

Psal. 15. 4.

101. 3.

139. 22.

Rom. 16. 17.

Job 27. 5.

Eph. 4. 3.

2 *Chr.* 34.27.

Jude 21.

Isa. 49. 27.

2 *Chr.* 15.15.

2 *Thess.* 3.17.

Philem. 19.

Rom. 8. 26.

2 *Chr.* 24. 32.

IT having pleas'd GOD justly for our Sins, since our* *first* entering into *Covenant*, and † *after* renewing of it, to break us sore in the place of Dragons; *Chiefly* by suffering to creep in among us, for the tryal of our faith and patience, *grievous Wolves in Sheep's Cloathing*, who have not spar'd the flock, even of our *own selves*, many have risen speaking *perverse* thiugs to draw away Disciples; which *Rebels* that have so transgressed against him, the LORD having in mercy purg'd from among us.

Because of all this, to testify our hearty hatred of all our *own* transgressions, and of all such *Vile practices* and *persons* as have caused *Divisions* and *Offences*, and to manifest our *Integrity*, and *Unity* of Spirit in the *Covenant* of our GOD; having *humbl'd* our selves before the LORD, by *fasting* and *prayer*, and *casting* our selves upon his *mercy* in *CHRIST* to us, and our *seed*;

We do again with our *hearts* Vow, and with our *hands* subscribe, by the *help* of the *Holy Spirit*, to stand to, and confirm to do the words of this *Covenant* of

of the LORD our GOD, calling Heaven and Earth to *witness* against us this day, if we shall *willfully* and *obstinately* forsake it, being assured, that if *any* of us deal *falsly* herein, so that our hearts turn back, or our *steps* decline from *this* way of GOD, the Iniquity of such will find them out now that our GOD, the great, the mighty, and the terrible GOD, who keepeth Covenant and *mercy*, hath caused us to pass under the *Rod*, and brought us *again*, under the Bond of this his *Holy Covenant*.

This *Fifteenth* Day
of the *Seventh*
Month, 1703.

Deut. 27. 26.
ch. 30. 19.
Heb. 10. 26.
Jude 13.
Psal. 44. 17.
18.
20.

Num. 32. 23.
Neh. 9. 32.
Ezek. 20. 37.

OUR

2 Cor. I. 3.

Eph. 2. 7.

Psa. 79. 11.

1 Pet. 2. 9.

Mat. 16. 18.

1 Job. 2. 19.

Neh. 6. 1. to
14.

Psa. 38. 20.

1 Sam. 12. 24.

Prov. 3. 6.

Psa. 18. 48. 49.

2 Chr. 15. 8.

2 Chr. 30. 8.

Num. 30. 2.

Heb. 10. 25.

Psa. 46. 8.

Ezek. 21. 27.

Hag. 2. 21, 22.

OUR most Gracious GOD and Heavenly Father in **JESUS CHRIST** our **LORD**, having in the riches of his Mercy, by his great power *so* continu'd useven to this day, a peculiar people unto himself, *as* that hitherto the Gates of Hell have not been, nor we trust ever shall be able to prevail against us, notwithstanding all the defections of **Apostates** from us, and the many oppositions made against us by the force and frauds of open and secret Enemies, both professing and profane, who have hated us because we follow the thing that Good is.

On this most moving consideration, *as* we do acknowledge our selves to lie under the highest obligations unto GOD our Saviour, *so* are we most desirous to express our Sense thereof, by Solemnly renewing this our Holy Covenant with him; and *so* much the rather do we now again yield our selves unto the **LORD**, and bind our Souls to him by this most Sacred Bond, *as* we see the days approaching of those great Desolations, Overturnings, and Commotions which in Holy Writ are

are foretold, as forerunners of the most glorious appearance of our **LORD** Jesus Christ, in order to the setting up of a *visible* Kingdom for himself in all the Earth.

That therefore we may be found at his coming, of his true Witnesses, *who* both mourn *for* and testify *against* the abominations done in the midst of *Jerusalem*; and *such* also as in the midst of an adulterous and perverse generation do keep the Commandments of **GOD**, and have the Testimony of **JESUS**, and that we may be prepared to meet our **GOD** in the way of all his Judgments, so that at his coming we may with Joy cry out, Lo! This is our **GOD**, we have waited for him and he will save us, He is come and his reward is with him:

We do again gird about our Loins with this girdle of truth, and after the Tenor of the words of this Covenant, we do most heartily Consecrate our *Selves*, our *Seed*, and our *Substance* unto the **LORD**, to be evermore for him and at his disposal, So that *whether we live we may live unto the LORD, or whether we dye we may dye unto the LORD*, whether therefore we live or dye we are

Heb. 12. 26, 27.

Luke 21. 25.

Joel 2. 30, 31.

Zech. 14. 9.

Jude 14. 15.

2 *Tim.* 4. 1.

Isa. 44. 8.

Ezek. 9. 4.

Neh. 9. 29, 30.

Mark 8. 38.

Phil. 2. 15.

Rev. 12. 17.

Isa. 26. 8.

Amos 4. 12.

Isa. 25. 9.

Rev. 22. 12.

Eph. 6. 14.

Exodus 34. 27.

Exod. 32. 29.

ch. 29. 9.

Isa. 49. 22.

1 *Chr.* 29. 5,

14, 16, 17, 18.

Rom. 14. 8.

Psa. 20. 5.

are the *LORD's*, in whose *Salvation* we will *rejoyce*, and in whose *Name* we do set up our *Banners*

Job 31. 6.

Isa. 44. 5.

Phil. 1. 1.

And Now to witness our *Integrity* herein, We do afresh *subscribe* with our hands unto the Lord, We our *Bishops* and *Deacons*, this *eighteenth* day of the *fifth* Month, 1706.

A N
A P P E N D I X

T O T H E

Foregoing Covenant:

Consisting of *Three* Parts,

I. The *Contents* of it.

II. A Brief *Apology* for it.

III. The *Names* of *all* that *ever* Sub-
scrib'd COVENANT in the Church
of GOD, under the *Pastoral* Care of

JOSEPH JACOB, a Servant of
CHRIST Crucify'd.

Heb. viii. 1, *Now of the things we have spoken
this is the SUM.*

Prov. xxxi. 8, 9. *Open thy mouth for the
Dumb, in the cause of all such as are ap-
pointed to death; Open thy mouth, judge
righteously, and plead the cause of the Poor
and Needy.*

Prov. x. 7. *The memory of the Just is
blessed, but the name of the Wicked
shall rot.*

L O N D O N.

Printed for the Use of the Church. 1706.

APPENDIX

TO THE

FORGOTTEN EVANGELIST:

Containing

The

A Brief

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Printed for the Use of the Church.

THE CONTENTS

Of the Foregoing Church-Covenant.

THE Introduction.

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in four things, each to
be perform'd by the help
of the Spirit.

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Jesus Christ.

4.

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for our only Rule.

4.

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and Special.

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in this Body.

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16.

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21.

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With Thanksgiving to GOD, resting on Christ alone for all Righteousness and Strength, to perform all our Duty, and pardon all our Sins in this our Covenant.

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26.

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28.

A Brief Apology, &c.

R EADER, Whoever thou art, thou hast here put into thy hand a *Church Covenant*; A *Church Covenant* is an uncouth sort of a Name now a days, but in days of old, 'twas a thing well known.

By such a Covenant, that anti-ent Mother Church of the Jews, was both formed at first and often afterwards reformed; By such Covenants her Daughters the Churches of the Gentiles, after the Wall of separation was broken down, were both gather'd, and fastn'd together:

Few Churches indeed in any Ages or Places, have had their formation or reformation, but by Covenants first made, and after renew'd; Yea even among those Parties who most Exclaim against it, there are not many but what have some remains left of the ruins at least, of this Name or Thing.

A large proof of this might be given from *History*, by which it could easily be shown that all pretended Christian Churches have

Gen. 17.

Exod. 19.

Deut. 29. &c.

Eph. 2. &c.

been constituted and continu'd by a Covenant, or somewhat answerable to it, especially those call'd Reform'd, whether Prelatical, or Presbyterial, or Congregational, or any other, if any other deserve to be so call'd; so that we must needs say, they who reproach such a Covenant, do at the same time betray an utter unacquaintedness with, if not a wretched enmity to, both the ways of the Churches of God of Old, and even the customs of those of their own Perswasion, if they are such as are call'd Protestants, since those at first took up that characteristick, or distinguishing Title and Name, from something of this very Nature; 'twas from their protesting against Error, and protesting to stand by the Truth, they were first call'd Protestants, which sort of Protestation is of the Essence and Substance of a Church Covenant.

But to be a little more particular, 'tis worth our while here to note, that in those three fore-named, most considerable professing Parties, however among them there are such as revile a Church Covenant, there hath all along been found somewhat like if not tantamount to it.

So the *Prelatists* to this day en-
 joyne to all their *Clergy* so call'd,
swearing and subscribing assent and
 consent to their *Creeds* and *Ca-*
nons; this Bond they strictly lay
 upon all that minister at their
 Altars: and that their *Lay*, as
 they term them, ingage not in
 the same Oaths and Subscrip-
 tions, may be owing either to the
 Numerousness of them, or to the
 supposal that they are all includ-
 ed in their *Ecclesiasticks*, who ha-
 ving engross'd to themselves the
 names of *Clergy*, or holy Heritage,
 may suppose it's enough for them
 to pass their word to God for
 the *Loyalty* of all those they call
 the *Lay*; But be this as it
 will, Evident it is, that here is
 laid by this *Church* on its most
 topping *Votaries*, as very a *Severe*
 and *Rigid* Injunction of *Swearing*
 and *Subscribing*, as can be pre-
 tended to be laid on any, by any
Churches bringing the Members
 thereof to set their Hands to a
Church Covenant; and so much
 the more rigid and severe is this
Prelatical Imposition, because it
 enjoyns assent and consent, to
 things extraneous to Gods word,
 which a true *Church Covenant*
 does not.

The

See Knox's
Hist. Reform.
in Scotland.

The Presbyterians in all Ages have been famous for Covenánting, not to pass the Seas, Let us but cross the Tweed, and we shall find that the Fathers of Northern Presbytery won and wore the very name of Covenánters: The Scotch Reformation which all know to be originally Presbyterian, was begun by a Covenant, which was made, renew'd and subscrib'd by the chief Reformers three times, in two Years space, first at Edinburgh, then at Perth, then at Sterling; and afterward when Presbytery more prevail'd, a Solemn and larger Church Covenant, was subscrib'd by the King, his Household, and most of the Nobles and Gentry in the Land; many a year after which, there having past sundry changes over them, they form'd and swore to that well known Bond, call'd the Solemn League and Covenant, which they afterward introduc'd into this Nation, with such Success, that the Parliament and Presbyterians first took it themselves, and after enjoyn'd the Land to Engage in that Church Covenant, (for so it was, the Reformation of the Church, being thereby chiefly pretended)

pretended) *first* by lifting up the Hand, and *then* by subscribing with the Hand unto it ; in order to which, every Parish was to have a Book on purpose for the Inhabitants to *subscribe* in, which at least justifies the having of a Church Book in each particular Select Congregation, where there is ground to hope things will be done somewhat more regularly than they can be in a mixt Parochial Assembly :

This hath been the practice of the Presbyterians of old, since when, several of 'em* have wrote strenuously for personal Covenanting with God, by *subscribing* the hand, which tho' good in it's place, hath no such recommendation in the word of God, or the experience of Saints, as *social in-covenanting* with a Body ; This briefly discovers how much the Presbyterians practice justifies Church Covenanting, they have done it *Nationally*, *Parochially*, and further plead for *Personal* religious Covenants ; much more properly then, may we Engage in a *Congregational* Covenant of like Nature, wherein matters are like to be transacted with more *Conduct* and *Comfort* ; there being *not* too many, *nor* too few to

* Mr. Guthrie,
Baxter,
Allen's,
Winney,
&c.

hinder the regular procedure of such a weighty matter.

And here it may not be Improper to hint, that the *Presbyterians* have no room left to insult the *Congregationalists*; considering that they themselves (whether through Inclination or Necessity, I shall not say) are found conformable to them, in those very things for which they did formerly most condemn those of the *Congregational* persuasion; Insomuch that it may truly be said, how many *NOMINAL Presbyterians* soever there may be in *England*, there will scarce be found one *REAL Presbyterism*, whose Practices answer to the Principles of those of *that* Persuasion.

As for those Churches call'd *Congregational* it may suffice to say, there were none of them formerly form'd but by a *Church Covenant*, this was *that* their *Enemies* envy'd them for, and in which they glory'd; and howe'r it is now come about (*now* in these days of universal declension, and almost total degeneracy, *as* from the word of God, *so* from their own Primitive, both Principles and Practices, however alas! it doth

now

now happen) that even of *this* sort also, there are that reproach and reject such *Covenanting*, certain it is, their *constitution* and *continuance* hath such a dependence thereon, that no longer shall *Congregational Churches* be kept up, or ever seen, than *Church Covenants* are made and strictly renew'd; and for the truth of this Assertion I shall refer my self to the observation of all serious and considerate Christians. *

But to put a Period to this more *General Discourse* of a *Church Covenant*, that we may have room to say somewhat of this *our Covenant* in particular; Let it suffice to add, that there can be nothing more *genuine, just, expedient and equitable*, than for such as are sincere in dedicating themselves to God, to bind themselves thereto by such a *holy Bond*, as is at large shown in the *Preface* to the *first Edition* of this *Covenant*, which may not be unworthy perusal.

Among Men, *Bonds and Covenants* are us'd to confirm their truth to each other, why then should it seem strange to any, that those who mean what they say to God, should be call'd on to write it also? There's cause to suspect their sincerity,

* Note, We instance not in *Plungers*, &c. who are a *medley* of Corrupt and Confus'd *Notionists*; and tho' from their *Practice* eno' might be said to stop their mouths from reflecting on a *Church-Covenant*, yet their *Notions* for the most part being as well *incongruous* with each other, as *inconsistent* with the Truth, we think them not worthy to be nam'd on this Occasion.

enity, who refuse to give that
 under their *Hand* which they give
 out with their *Mouths*; and if
 Men are *Cordial* in their holy En-
 gagements they will not *stick* to
Sign to them; provided always
 they be *just* and *scriptural*, which
 brings us to speak somewhat of
 this our *Covenant* in particular;
 Our *Covenant* hath been much
 talkt against, and yet but little
 known; and so much the more
 talkt against, by how much less
 it hath been known; for surely
 had it been more known, it had
 been less revild, by those who
 pretend to fear God, since therein
 will not be found any one Clause,
 but what tends to his fear, and
 is consistent with his holy *Word*.
 That it hath been no more
 known, hath been owing partly
 to the Worlds aversion to Us, and
 partly to our dislike of making
 that Noise in the World, which
 many have made with matters
 that could far less bear the Light;
 yet even hence, from our modest
 concealment of our selves, not a
 few have taken occasion most in-
 juriously to treat, and most insa-
 niously to misrepresent us; Some
 have boldly reported us to be a
 People of no Principles; while
 others

others would maliciously insinuate, that we are made up of the worst Principles: We do heartily pity those Adversaries of ours, that thus run counter to themselves as well as to us, and the truth, in their Censures upon us: Alas poor Souls! they agree in nothing about us, but as mischievous Foxes to stand Tail to Tail with a Fire-brand between them, to burn up our Crop of Reputation, which yet they are not, nor will they be ever able to do.

In this respect as in other of our Sufferings, we have the Glory to be conform'd to our Lord and Saviour, who is said to have endur'd the Contradiction of Sinners against himself; their Contradicting Reflections as well on one another, as on the Truth it self: The Odium of such Unjust and Opposite Censures, have been the more easily born by us, because in our selves we have always known the Folly and Falshood of them; but whereas some honest People might be haply Deluded and Led to entertain Rash and False Opinions of the Truth and its Voraries, thro' the Slanders thrown about against both, by such as lie in wait to Deceive;

On

Heb. 12. 3.
John 7. 43.

On this Account it seem'd highly needful for us to publish the Sum of our *Faith* and *Practice*, and thereby to break through those Clouds of *Scandal* and *Obscurity*, behind which we have so long lain; and by this means we may hope, if not to Convince Gain-sayers, yet at least to prevent Well-minded People from entertaining Rash and Evil Surmizes, of such Servants of the Lord, as are truly devoted to his Fear.

Indeed some Years ago unto this End, and for our common Service, we printed our *Covenant* and *Catechism*, with a large *Preface*, explaining the *Nature* and *Use* of both, but tho' 'twas printed, we were not so Vain or Ostentatious to clamour it about, but rather kept it among our selves for our own use, Communicating it chiefly to such others as crav'd the perusal of it; but some having made an ill use of, and turn'd even that our Privacy unto our Reproach, we are Content that this our *Covenant*, be as Publick as it can, and the rather, because this in a small Volum contains the Sum of what we are under Obligations to *Believe* and *Practise*, and we find most People are for reading

Psa. 69. 10.

reading but *Little* at a time, and therefore at present we Publish no more, tho' our *Catechism* and *order Tracts*, may be had by those who are willing to make a more narrow Search after us, and the *Truths* we profess; which Search we refuse not to undergo from any that are capable of judging aright of *Either*.

This *Covenant* however, doth as in miniature, give such a just representation of us, as that our *Principles* and *Practices* from hence may easily be known, and therefore as it is thus Publisht, it is proper to give some more particular Account of it, which the Candid Reader may take in the ensuing *Historical Relation*, of its *Rise* and *Progress*.

Our first coming together was entirely *Providential*, owing to a high hand of God, by which He brought a poor Scatter'd People unto an Acquaintance with each other; and, which excels all, unto the knowledge of himself in Jesus Christ our Lord, through the preaching of His Gospel by *one*, who seem'd to be rais'd up by God for that very end; and whose Ministry was so far Succeeded by the good hand of

the 2d. 10.

Psa. 110. 3.

Psa. 50. 5.

of God upon him, that by degrees, such *Light* and *Life* was thereby vouchsaf'd to us, as brought us to be a *willing People*, and even constrain'd us, to *gather together* as the *Saints of God* unto him, to make a *Covenant* with him by freely *Sacrificing* and *Consecrating* our *Selves*, our *Seed*, and our *Substance* unto the Lord to be his, and ever at his disposal; and in token of our Truth in this our *Covenanting*, we cordially *subscribed* with our hands unto the Lord, which we then thought and still do our most *reasonable Service*; and in very Truth we cannot but think and say, that if any are willing to be the Lord's devoted People, they will be as ready to *write* as to *say* so, and why not? considering (as hath been said) among Men they give *Notes* and *Bonds* under their hands for their Truth, is it not therefore much more *Equitable*, to give the Hand unto the Lord, and to *Subscribe* to such *Engagements* as we make unto him? This none surely will refuse to do, but those that mean not to Perform what they *Promise*; all that are *Honest* will under their *Hands* *Subscribe* that which with their *Mouths* they

Engage

Engage to perform, and therefore we having profess'd that our *Hearts* were surrendred to God, thought it a point of Christian Honesty with our *Hands* to subscribe unto Him.

This Subscription unto our *first* Solemn and Social Church-Covenant was made, (as may by many be remember'd to this day) upon the *fifteenth* of the *seventh* Month, 1698: Some time after which, as it ever *did*, *will* and *must* fall out in the Churches of God, *Schisms* and *Divisions* began to spring up among us; *some* of corrupt minds labour'd to draw *others* from the Simplicity of the Gospel, in which we stood: The Ring-leader of this Rebellion was a haughty malicious *man*, to whom was adjoyn'd one as full of Envy, but much more *Bloody*, these drew to them *others*, of whom we can give no more just Character than that drawn by the Holy Spirit, who hath describ'd them to the Life by the Mouth of *Peter*, These as *natural brute Beasts* made to be taken, and destroy'd, *speak* *evil* of the things that they understand not, and shall *utterly perish* in their own Corruption; and truly so it fell out, for they *utterly*

E

perish

2 Cor. II. 1,3.

2 Pet. 2. 12.

Psalm 74.

perish from the Church of God
in their Rebellion, and altho' in
former times they were famous for
lifting up Axes upon the thick Trees,
to build the true Church of God,
Now alas! they broke down what
they could, the Carv'd work thereof
at once, with Axes and Hammers
yea, they cast fire into the Sanctuary
of God, and reard in the midst of
his Congregation, so much were
they chang'd from themselves;
but what mischief will not such
do who leave God, and are left
of him? Seven-fold more are they
the Children of the Devil than
before, as we have seen, and
well know all to be that have
Apostatis'd from the truth of
God with us.

But altho' the Malice of these
Apostates was such, that they
would have thrown down the
Church of God with us, and have
destroy'd us together, yet blessed
be God, their power was so small
that they were not able to hurt
us; and besides themselves, there
fell but few, and those of the
worst sort in their Rebellion, such
as in very truth were better lost
than kept.

For the rest of us, we were but
so much the more strengthn'd and
confirm'd,

confirm'd, in our most holy Faith
and Zeal, and therefore we again
resolv'd by the Grace of God, to
renew Covenant with him, and
finding we had not so fully ex-
press'd things as need was, we re-
vis'd, alter'd, and enlarg'd our
Covenant, and enter'd a-fresh into
it, on the *thirtieth* day of the
Eleventh Month, 1699, at which
time we had a singular presence
of the Lord with us; This is
that Covenant you have herewith
printed, according to which, we
continu'd for some time to walk
comfortably in the fear of the
Lord, and were multiply'd; till
at last, as is usual in the purest
Churches of Christ, some *feeter*
Workers of Iniquity were made
manifest among us, who being
rejected by us, as having first cast
off *Faith* and a Good Conscience,
did afterwards labour to make us
odious unto all, that thereby they
might render *themselves* more ac-
ceptable; This sort of procedure
the less disturb'd us, because up-
on search, we found it the com-
mon Practice of *Apostates*, that
to make *themselves* appear white,
they blacken all they can the
Saints of God.

Acts 9. 31.

I Tim. 1. 19.
20.

Heb. 6. 8.

The

The Ring-leaders in this fresh Apostasy, were some of the vilest of Creatures, a treacherous Dealer was One, of men the most perfidious; Another was a clandestine Drunkard; and in the next there was such a complication of Evils, as render'd his case desperate: He was a mean despicable Wretch, under great outward Obligations to the Church, and yet had been for some time unknown to us, a Gamester, a Companion of vain Persons, a Lyar, a Dissembler to the utmost, and in a word, a perfect Scandal to us; one that had forfeited his Christianity, by pawning it in a pretended Love, which afterwards he renounc'd, and his Religion with it.

Such as these were the miserable Creatures that first broke thro' their renew'd Covenant-Bonds; after whom others of a like stamp follow'd, whose sins like the sores of some of them, would not always bear to be conceal'd, but at last burst out so much, that they became most Unmeet for any Church-Communion; One is found to be a Gamester, another a Drunkard, another we discover to be a Clandestine Sower of Discord among Brethren, one of those the

the Lord hateth, a proud and haughty scorner, and indeed a very *Corah*, raising a Rebellion in the Camp, and who seeking an occasion to break Loose from us, set up a senseless *Flag of Defiance* and then ran away; his *Followers* were the most despicable *Objects* among us, *one* an old man full of Malice and Uncleanness, the *other*, such an one, as himself had labour'd to exclude our Company for his Filthiness, Distraction and Lyes; *after these follow others like unto them*, among whom surely none is more detestable to God, and Good Men, than *one* who was sav'd often from Goals, reliev'd in the greatest Distresses, he was fed at our Tables, clad with our Cloaths, and perpetually tasted of our Bounty, yet even this most unthankful Wretch, after he had prov'd Drunkard, Glutton, Dishonest and most Ungrateful, turns *Apostate* also unto, and a Railer against the Faith and People, he had so often applauded and exalted, and as often experimented an advantage by; * But what shall we say to these things, or to those who have abandon'd us? To enumerate their Crimes, would be a tedious Work, *some* of them

* The fuller description of this wretch and the rest of his fellow Apostates you have in Phil. 3. 18. 19, 2 Pet. 2. 10. end, Jude 10. 10. 19.

were frighted, *others* jeer'd out of their Profession, a sign they had no root in them; *some* left Christ and his Church, to get Husbands or Wives, *others* hoping to mend their Trades; *some* aim'd at Peace, *others* at Preferment; the Lust of *some* drew them away, and want of Life in *others* made them to die; *some* after long teaching and much pains taken with them, prov'd too ignorant for Church Members, *others* wanting the root of the matter, could not hold on in so holy a Profession; we were too strict for *most*, yet *some* thought us not precise enough; *some* under pretence of Liberty and not being Priest-ridden, like *Diotrephes* were not content without riding Priest and People to, and to these, *others* were too ready to joyn in their causeless Mutinies, and imperious Designs against a Pastor and Church, that gave them too much way, till necessity urg'd them to resist their Rebellions; In a word, the same Disadvantages attended Us on these Accounts, as have been in the Churches of Christ in all Ages; We have had a falling away, and 'twas needful we should in this be conformable to

to the Saints of Old, that we might discern between the *Pious* and the *Vile*, and know who were, and who were not of us, tho' they were among us; that it might appear whose Faith was right, and whose not; and in very truth these *Apostacies* have ever been means of bringing in more *Light* and *Life*, and *Love* among us, so that as *Evil Workers* have gone out, there hath come in more *Knowledge*, *Experience* and *Affection*; as we witness to this day.

Hence, after all the *Apostacies* we had for some years, we did again renew our *Covenant*, and resubscribe it with our motives thereunto, on the *Fifteenth* day of the *Seventh* Month, 1703; and once more it is now again cordially renew'd and cheerfully subscrib'd afresh by Us, on the *Eighteenth* day of the *Fifth* Month, 1706; By all which renewals of *Covenant*, it may evidently be seen, we have still got ground of our adversaries, and have prevailed so, that we may truly unto our selves apply that blessing which our Forefather *JACOB* gave to his darling *JOSEPH*, so may we say of this little despis'd Church of God, It is a fruitful bough, [it is but as a bough yet it is] even

Gen. 49. 22.
&c.

even a fruitful bough by a well [by the Well of Living Water] whose branches run over the wall [of the Covenant, some of its fruits may be gather'd even by those without, as well as those within the Pale of the Church] The Archers have sorely grieved, and shot at, and hated this Church [Apostates especially have so done] Yet its Bow abate in strength, and the Arms of our Hands were made strong by the hands of the mighty GOD of JACOB [the Almighty God himself hath strengthn'd us both for Offence and Defence against our Enemies] from thence is the Shepherd, the Stone of ISRAEL; We have in God our Saviour a Shepherd to feed, and a Stone or Rock to defend us, by whom we doubt not but we shall be blessed with the best of Blessings, yea with Blessings unto the utmost bounds of the everlasting hills, Surely they shall be on the head of JOSEPH, and on the crown of the head of him who was separate from his brethren.

These are choice and special blessings for such Saints as JOSEPH was and yet is, We rejoyce, and are ready to leap for Joy, when we hear out of the mouth of Christ himself a blessing so
adapt

adapt to our case as that is, *Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake; Surely it is for our obedience to our Saviour, and on no other account, but because we count all his precepts concerning all things to be right, and hate every false way; because we dare not by partiality prefer one thing to another; tis in a word, because we tremble at the word of God, and dare not break or account Little of any of his Commands; tis for this that we are hated, separated from, reproacht and have our name cast out as evil, and therefore we do rejoyce, yea and will rejoyce, and no Man shall hinder our rejoycing in the Lord, who hath said, great is our reward in Heaven, for we are hated as the Prophets of God were of old; in like manner as they were pester'd with Apostacies, Heresies, Schisms, Slanders, Malignity and all sorts of tryals so are we, and this to us is matter of joy and rejoycing.*

It is true, we have had no small exercise with, and no small perils
by

Luke 6. 22.

Psa. 119. 128.

1 Tim. 5. 21.

Isa. 66. 5.

Mat. 5. 19.

Mat. 5. 10. 12

by false brethren, for as one who now is of them hath often said, those perils are of all the greatest, so have we found: Yet four things can we say among many other considerations under the Apostacy among us, have been unto us supporting.

1 Joh 2. 19.

1 Tim. 1. 19.

I. We never rejected any, till they had visibly rejected God, or were rejected by him in an eminent manner; all that have been cast off by us, first cast off Faith and a good Confidence, as we can instance in every one to a person whether male or female; and being so far left of God, as to fly from their truth, vows and engagements to him, 'twas time for us to shut the door, and turn the Key of Church-Censure on them.

2 Tim. 3. 13.

Jer. 9. 3.

II. We know no one that ever went from us, and so was rejected by us, but grew worse and worse, and this to us hath been a token by which we have surely known they were the proper subjects of that Censure which was inflicted on them; for the proof of this we appeal to all that know them; let their Light be enquir'd after, and 'twill be found Darkness to what they once had; and let their Liver be inspected, and they will

who will be found to be more vain, carnal, frothy, foolish, enuial and abominable than ever they were with us, yea haply than ever they were before they pretended to Religion; and in this respect we may truly say, that *all of them have been found Lyars unto us*, for all their pretences of more Light and Life since they left us, have been seen thro' even by such as are our Enemies; who have been constrain'd to acknowledge, that those who left us have wax'd worse and worse, *deceiving others, and being themselves deceived*, as well in their own as others Cases.

III. *Although* Some pretended Churches have greedily lick'd up our vomit, and taken in such as we had justly cast out, and *alibō* they have thought them at first to be choice Saints, and such as they had sew'd in their societies like them [it's a sign how *bad* their best were, when they were not so good as our worst] and further yet, *although* they have been ready to judge and censure us for rejecting them; those whom they counted so good, and after, tho' we knew them to be stark naught; yet have they been forc'd at last to confess, that we were in the right, and themselves in the wrong;

Deut. 33. 29.

Rev. 3. 9.

wrong; for they have found what hath been told some of them, to be true, that we reject none till they are good for nothing, and this they would know more of, did they so narrowly look after their Members as they ought to do; yet even in their remiss way, they have not been able to hold them, but have been oblig'd to spew them out again, some for Drunkards, some for Unclean, some for notorious Lyars, Vagrants, Cheats, Gamesters, and in a word, for the very Crimes for which we before had cast them out, tho' then they would not credit us, till sad Experience made them to acknowledge us to be in the Right; now this we cannot but name as a sort of a Confession extorted by God from our very Enemies, to our just and equitable proceedings.

I/a. 78. last.

IV. Thus it is a comfortable Consideration, that we have in all our proceedings against any among us, ever acted according to the skillfulness of our Hands, and integrity of our Hearts; we have with our best Light and Truth done what we could for the Glory of God, and good of his Church: And this, as God knows to be true, so we doubt not but it will appear in

in *all* Cases, as in *some* it eminent-
ly hath, wherein God hath stood
by and testify'd to our Proceedings
by *such* a high hand of Judgment
which he hath executed in the
sight of the Enemies, *that* they
have been ready to say, *This* and
That is no other but the *Finger of*
God; and indeed, as this hath been
visible in some extraordinary cas-
es respecting *Death*; so in others
that are yet in the Land of the
Living, it cannot but be taken
notice of by such as strictly ob-
serve the Providences of God,
How some that have left us, are
cast off by God as Wanderers a-
mong the Nations, and are left
to be of *so* reprobate a Judgment
that they know not what Religi-
on to be of; *so that* while *Some*
have joyn'd to Communion to
which they have been further
Scandals to what their former
Members were: *Others* are run-
ning up and down, not knowing
how or where to fix: Thus hath
God stricken *some* with Blindness,
and given *some* up to hardness of
Heart, and left *others* to believe
Lies that they might be damn'd,
since they receiv'd not the Truth
in the love of it: *Some* make
themselves Transgressors by build-
F ing

Hosea 9. last.

Rom. 11. 7, 8.

ch. 2. 5.

2 Thes. 2. 10.

12.

Gal. 2. 18.

2 Pet. 2. 22.

ing again the things they have formerly destroy'd; Others are left to practise the Abominations against which they have lift up their Hand, and sworn to the Lord; unto whom it is happen'd according to the true Proverb, the Dog is turn'd to his own Vomit again, and the Sow that was washt to her wallowing in the Mire.

Certainly what one of these Apostates once own'd, will upon search be found true of all of them, and that is the dismal Character the Apostle draws of some Children of Perdition, unto whom these are precisely conform'd, and in the prospect of which, we cannot but conclude our Church-Proceedings against them to have been most regular (*clave non errante*) unto which God hath attested by making us to see, that even as they did not like to retain God in their knowledge, so he hath given them over to a Reprobate Mind, to do those things which are not convenient, being fill'd with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murder, Debate, Deceit, Malignity, Whisperers, Backbiters,

Rom. 1. 28.
to end.

ters, haters of God, Despightful, Proud, Boasters, Inventors of evil things (*that they are, if any ever were so, for they devise and live upon Slanders*) disobedient to Parents, without Understanding, Covenant-Breakers, without natural Affection, implacable, unmerciful, *who knowing the judgment of God, that they which commit such things are worthy of Death, not only do the same, but have pleasure in them that do them.* This is that description which so truly belongs to those who have broken the Covenant of our God, that we must needs say *such are inexcusable, and tho there are not wanting some who would bolster up such Sinners in their evil ways, yet hath God said, and we shall see, that destruction and misery is in their Paths, and the way of Peace they are far from.*

Rom. 2. 1.

But of this Subject eno^r certainly hath been said, to convince each unbyass'd Person, of our Equity and Integrity in what we have done for the preserving our Covenant entire, and rejecting those who first rejected it: If any are more fond of crediting *Apostates* and *Run-aways* from all Truth and Faith, if they can think

think that such as are *forsworn* and *perjur'd* to God and Man, are more like to speak Truth, than those who give all diligence for and make their utmost Conscience of keeping their holy Engagements to God in his Church, *such* are left to please themselves with their own Delusions: We account nothing of their Censure, nor give any heed to their *Scandals*: As for others that will judge righteous judgment (which all ought to do) were they to see our *Church-Registers*, and to know the *Crimes* for which we have proceeded unto *Church-Censure* against all the *Apostates*, they must of necessity approve of what we have done, as we doubt not but God doth, who is greater than all, and to whose Judgment in all things we refer our selves; we having in all, made his Word our sole and sure Guide, and from all looking unto him for full and free Salvation, thro' our Lord Jesus Christ.

If it should be a Question with any, how we come to have more *Apostates* among us than others, the answer is curiously made for us, to our Hand, by the *Congregational Elders* assembled at the

Savoy,

Savoy, in the Preface to their Confession there drawn up: They had such like Objections made to them, to which they choicely reply, as aptly for us as themselves in this manner.

We have sailed thro' an Estimation, fluxes and refluxes of great Varieties of Spirits, Doctrines, Opinions, and Occurrences; accompanied with powerful Persuasions and Temptations, to seduce those of our way; And yet lo! whereas from the beginning, that of the Apostle hath been by some prophety'd of us and apply'd to us, that while we promised (unto others) Liberty, we ourselves would become Servants of Corruption, and be brought in bondage to all sorts of Fancies and Imaginations; yet the whole World may now see, after the experience of many years run through, that the great and gracious God hath not only kept us in that common Unity of the faith, and knowledge of the Son of God, which the whole Community of Saints have, and shall in their Generations come unto, but also in the same truths, both small and great, that are built there-upon; that any other of the best and most pure reform'd Churches

in their *last* times (which were their *first* times) have arriv'd unto; withal holding forth a *professed* *Opposition* unto the *common* Errors and Heresies of these times.

The *whole* and *every* of us with a holy admiration say, this is no other than the Lords doing, and which we with Thanksgiving do take from his hand, as a special token upon us for good; and doth shew that God is faithful and upright towards those that are planted in his House.

It is true, that many sad *Mis-carriages*, *Breaches*, *Divisions*, *Fallings* off from the holy Ordinances of God, have along this time of *Tentation* (especially in the beginning of it) been found in *our* Church, many reasons might be given hereof, that would be a *sufficient* *Apology*, without the help of *Retortion* upon other Churches, whose *dull* and *stupid* peace hath been from carnal Interests, worldly Correspondencies, *blind* Devotion, *traditional* Faith, ecclesiastical Tyranny, &c.

We are also certain, that the very same *Prejudices* doth lie as fully against those *true* Churches rais'd up by the *Apostles* themselves, in those *first* times, as against

gainst us on this account ; for as we have heard of their Patience, Sufferings, Consolations, and the transcendent Gifts pour'd out, and Graces shining in them, so we have heard complaints of their Divisions too, of the forsaking of their Assemblies, as the custom or manner of some was (which latter were in that respect *Felons de se*) we read of the *Shipwreck* also of Faith and a good Conscience, and overthrowings of the Faith of some ; and still but of some, not all. Which is one piece of an *Apology*, the Apostle again and again inserts to future Ages, and thro' Mercy we have the same to make.

And truly, we take the confidence professedly to say, that these Temptations common to the purest Churches of Saints, separate from the mixture of the World, tho' they grieve us, yet they do not at all *stumble* us as to the truth of our way, had they been many more ; we say it again these *stumble* us not ; yea, we are not a little induc'd to think, that the Divisions, Breaches, &c. of those primitive Churches would not have been so frequent, had not the Freedom, Liberties, and Rights of the

Heb. 10. 25.

the Members (the Brethren we mean) been stated and exercis'd in those Churches; the *same* which we maintain, and contend for to be in ours; yea (which perhaps may seem more *strange* to many) had not those Churches been constituted of Members *instructed* further than with notional, and traditional knowledge, by a new and more powerful Light, wherein they had been made Partakers of the *Holy Spirit*, and the *Heavenly Gift*, and their hearts had *tasted* the good word of God, and the Powers of the World to come, and of such Members at *lowest*, there had not fall'n out those kinds of divisions among them.

For Experience hath shown, that the common sort of meer doctrinal Professors (such as the most are now a-days) whose highest Elevation is but Freedom from moral Scandal, joy'd with devotion to Christ thro' meer Education, such as in many *Turks* is found towards *Mahomet*, that these finding and seeing themselves not much concern'd in the *active part* of Religion, so they may have the honour that themselves are approved Members, admitted to the *Lord's Supper*, and their

their Children to the Ordinance
 of *Baptism*, they regard not o-
 ther matters (as *Gallio* did not)
 but do easily and readily give up
 themselves unto their Guides, be-
 ing like *dead Fishes* carried with
 the *common Stream*; whereas those
 that have a farther *renewed Light*
 by a work of the Holy-Spirit,
 whether saving or temporary, are
 upon the quite contrary grounds
 apt to be *busy* about, and *inqui-*
sitive into what they are to re-
 ceive, and practise, or wherein
 their Consciences are professedly
 concern'd, and involv'd: And
 thereupon they take the freedom
 to examine, and try the Spirits
 whether of God or no, and from
 hence are more apt to *dissatis-*
faction, and from thence to run
 into *division*, and many such pro-
 ving to be *inlightened* but with a
temporary, not saving Faith, at
 long run prove *Hypocrites* through
 Indulgence unto Lusts, and then
 out of their Lusts persist to hold
 up these *divisions* unto *breach* of,
 or *departing* from Churches, and
 the Ordinances of God; and God
 is even with them for it, they
 waxing *worse* and *worse*, deceiving
 and being deceived:

And

And even many of those that are *sincere*, through a mixture of Darknes and Erroneousness in their Judgments, are for a Season apt, out of Conscience, to be led away with the Error of others which ~~is~~ wait to deceive; in-
 somuch that the *Apostle* upon the Example of those *first* times, fore-
 seeing also the like Events in fol-
 lowing Generations, upon the like
 Causes, hath set down as a ruled
Case, that there *must* be also divi-
 sions; he fitly inserts an [ALSO]
 in the *Case*; as that which *had*
been in his own Observation, and
 that which *would be* ~~to~~ *to* ~~the~~ *to* ~~the~~ *to*
 the fate of other Churches, so
 prophesieth he; and he speaks
 this as peremptorily as he doth
 elsewhere, We *must* through ma-
 ny Tribulations enter into the
 Kingdom of Heaven, yea, and all
 that will live godly in Christ
 Jesus, shall suffer Persecution;
 there is a [MUST] upon both
 alike, and we bless God that we
 have run through both, and do
 say and we say no more, that
 as it was *then*, so is it now in both
 respects.

However, such hath been the
 powerful hand of Gods Provi-
 dence in these, which have been
 the

worst of our trials, that out of an approved Experience and Observation of the issue, we are able to add, that other part of the Apostles Prediction, that therefore such Rents must be, that they which are approv'd may be made manifest among us; let them look to it that are the Authors of such Disturbances; we have seen, and daily see, that holy and precious Souls, and (in the Holy-Spirits Words,) approved Saints, have been, and are the more rooted, and grounded by means of these shakings, and do continue to cleave the faster to Christ and the Purity of his Ordinances, and value them the more by this cost God hath put them to, for the enjoying of them; having been planted in the house of the Lord they have flourish'd in the Courts of our God in these evil times, to shew that the Lord is upright.

And this Experienced Event from out of such Divisions, hath more confirm'd us, and is a louder Apology for us, than all that our opposites are able from our breaches, to alledge to prejudice us!

The purest Churches have ever been subject to the greatest Pollutions, their Members are not only
more

more sought after to be destroy'd, but also are more watcht over in the Church, and have more knowledge than others, and consequently as they are more expos'd, their Faults are sooner seen, and themselves are too apt to grow proud, whence upon the Execution of Church-Discipline, there arise Schisms and Tumults, rendings from the Church, and afterwards revilings of it; so we find it was of old and yet is, and did Congregations more watch over, and deal with their Members, they would find themselves so much work, that they'd have no Scope to Censure a Congregation, which labours to put in practice these very Principles of truth, some own but few do obey.

It cannot be thought by any rational Christians, that we are so fond of Contention, or Lessning our selves, as to reject any without a Cause, surely could we with a good Conscience, we would retain all our Members, but when they grow too corrupt for a Christian-Communion, it's high time then to cast them out, and thus doing, tho' we lose some, we retain better Company; tho' Judas is gone, JESUS yet stays, and

John 13. 30.
with 14. 22.
and 16. 29.

and so much the more manifests himself to those that are left.

What rests needful to be said on this Head, is only somewhat respecting the *Names* of the Church here printed, in which are included the Names of all that ever *dispossession'd* from us, who also in their places are *interspers'd*, as well as the Names of such who yet continue with us: This sort of publishing may haply by *some* be thought to need an *Apology*, and yet to *others* it seems so fair a procedure that it stands in no need of being *advocated* for.

We have indeed long design'd to make our *Names* as obvious as our *Covenant*, that so all might see, that we were not in the least ashamed of the profession of Religion we had thereby voluntarily engag'd our selves in; but this hath been oppos'd by *some*, whose Consciences (it's like) told them *then*, that they were what experience hath now shown them to be, that is, *very Hypocrites*: However we have since, to a Man thought, on this Edition of our *Covenant*, no longer to conceal the Names of those who have therein yielded up themselves to the Lord, that their Memorial

Rev. 12. last.

may be to all Generations, that in after-ages it may be known there was a *Remnant*, that in the worst of Times, gave themselves up, to keep the *Commandments of God and the Testimony of Jesus*, which maugre all the spite and malice of Hell they hold fast unto the end.

The only *Scruple* left us in this Publication, was the inserting of the Names of such as *have been*, or *might be* unfaithful to God in his Covenant; But as Charity hopeth the best, so we would not allow ourselves to suspect or surmise such a hateful Evil of any *now* in Covenant: This were to judge (which we ought not to do) before the time, and therefore all their Names that are *now* with us, are worthy to be recorded, and haply it may be a Motive to them to do more worthily in our *Israel*, that they see themselves among the Faithful therein exprest by name. So, as unto *those* who have *deserted* the Covenant of God, and cast behind them the holy Bond thereof, though we even blush and are ashamed to have the *Names* of such perfidious Wretches stand so near unto *ours*, yet are we the rather content to undergo

undergo such a piece of Self-denial, to humble our selves for our great oversight in being impos'd on so, as to admit such vile *Impostors* into the Church of God, out of which, altho' they are righteously cast for their Detestable Wickedness, and consequently are *blotted out* of the Book of the Living in *Jerusalem*, or raz'd out of the Book of the Covenant to which they have once spontaneously subscrib'd their Hands, Yet doth it seem expedient that they be in this *Historical* Narration of the Churches *Covenantings* inserted, and kept on Record, that it may be known, who they were that once devoted themselves to the Lord in so solemn a manner, and afterwards, either made Conscience to perform their Vows, or made so Light of them as to cast them away, and break such Holy Cords in sunder.

And that this our Procedure is most equitable, will fully appear by Holy Writ, where tho' we read expressly, that out of the *Church-Book* such and such Criminals were to be and were *blotted out*, yet in *Church-Records* their Names are confirm'd, and as fully exprest as those of the Faithful ;

Num. 26. 9.
Exod. 6. 26.

Isa. 65. 11,
14, 15,

Jer. 29. 22, 23.

Numb. 16.
2 Sam. 15. 31.

so we have mention made of *Cain, Ham, Ishmael, Esau, Saul, Doeg, Judas, Demas, Alexander* and *Diotrephes*, as well as of *Abel, Shem, Isaac, Jacob, David, Abiathar, Peter, Paul, Timothy* and *Gaius*; and thus we read, this is **THAT** *Dathan* and *Abiram*, as well as this is **THAT** *Moses* and *Aaron*: The Names of the *one* are left on Record for a *Curse*, as the Names of the *other* are left for a *Blessing*:

Hence also we read, that at the same time those that forsake the Lord and his Church, shall leave their Name for a *Curse* unto his Chosen ones, while the Names of the Servants of God that are faithful to him shall be *blest* of Him: and so the Lord threatens that the Names of **Apostates** and **Deceivers** shall be us'd by way of **Reproach**: The Lord make thee like such and such a *Wretch* that hath committed *Villany* shall People say in a way of *Imprecation*, as well as the Lord make thee like such and such a *Saint* that hath dealt faithfully by way of *Impetration*.

And truly, tho' it seem Novel in this Age, we find in Holy Writ it was customary among Saints, to take up the Names of *Rebels*.

Rebels and Revolters from God, or
 any Enemies to him, and to spread
 them with their crimes before the
 Lord: Instances of this are innum-
 erable in Scripture, and where
 there are any parallel Cases, like
 practice may, yea must be engag'd
 in, if we will follow the Foot-
 steps of God's Flock; whence it is,
 that as we can to the Lord, so to
 the World we may report the
 Names of such as have deviated
 from, and are desperately set a-
 gainst the Servants and Ways of
 Christ: And so much the rather
 should we do it, not only that
 such evil Workers should be
 shunn'd and avoided by all that
 fear God; but also that they may
 be mark'd and taken notice of to
 Posterity, that it may be seen in
 after-days what God will do with
 a Race so perfidious, who have
 consail'd on themselves and their
 Posterity, all those Curses denoun-
 ced in the Word of God, against
 such as break Covenant with Him.
 However, that we may deal
 with what Meekness we can, nei-
 ther have we in this Apology pub-
 lish the Names of those whose
 Crimes we have briefly toucht
 on, nor in the Catalogue insu-
 ing, do we mark the Names of
 G 3 Apostates,

Neh. 6.

Psa. 83.

Isa. 37.

Jer. 11.

Acts 4. 27.

2 Tim. 4. 14.

Ec.

Q. ds. mth

ds. d. box

11. 20. 21

21. 21

11. 20. 21

11. 20. 21

11. 20. 21

11. 20. 21

Apostates, as we justly might, [*nigro Carbone*] with a distinguishing Letter; but we choose to insert them in the order they Sign'd the Covenant of God with us, only prefixing the Names of those **Officers** whom the Lord hath call'd to the *Spiritual* and *External* care of the Church; all the rest, but *These* and their *Wives*, are set down according to the time in which they came into the Church, and so you have a compleat Register of all, who did ever Sign the foregoing or foremention'd **Covenant** of our **GOD** among us.

There is certainly no small use to be made of this Register of Names; Those who have **Apostatiz'd** may see altho' they are *blotted out* of the *Church-Book*, and are not writ with the living in *Jerusalem*, yet they are not so forgotten by God and his People, but that their Names and Crimes will one day come to remembrance; insomuch that except they repent of their Perjuries and Wickednesses, there will be a Worm never dying which shall feed on them, and so gnaw them, as that no relief can be obtain'd by them.

And

Psa. 69. 28.

Isa. 4. 3.

Ezek. 13. 9.

And as for the *Faithful*, who are yet constant to their Covenant-Engagements, they may by seeing the Names of such as have *Apostatiz'd*, be quicken'd to give Thanks to God, that tho' there are that have fallen on the Right and Left-hand of them, yet they are preserv'd, and at the same time may they be stir'd up to remember such before the Lord, that he would render to them according to their works; and seeing their own Names as yet with honour continu'd in the Church of God, they may thereby be quicken'd to *take care*, that they fall not after the same example of Unbelief with others; and to *beware* of those Stumbling-blocks against which others have fall'n so as never to rise more.

And surely, since *We* are risen up, and our Feet stand in an even place in the Courts of our God, as we should *cheerfully* in the Congregation of the Saints bless the Lord, so should we *carefully* watch against all Temptations, and circumspectly walk so, as that we keep our standing, and fall not from our Integrity: The *Apostolick Exhortation* should be accepted of us with all readiness,

we

Psa. 91.

2 Tim. 4. 14.

Heb. 4. 11,
1 Cor. 10. 1. 13.

Psa. 20. 8.
26. 12.

Eph. 5. 15.
6. 13.
2 John 8. 11.

Rev. 3. 11.
Isa. 28. 5.

we should look to our selves, that we lose not the things we have wrought, but that we receive a full reward. Let us hold fast that we have, that no Man take our Crown from us, even that Crown of Glory, and Diadem of Beauty, with which the Lord hath adorn'd us,

A Crown of Glory we say, and a Diadem of Beauty the Lord hath put upon us: For those Encomiums which false Churches only usurp, we may in a measure say, by the Grace of God, are our Due, inasmuch that what a topping Prelate most romantickly applies to a Church, that can by no means bear out such Characters, that we may really and with much more equity affirm of this Church of the Living God; which you may thus take in his Words.

Was ever Fig-tree or Vineyard more curiously planted, more carefully drest, more richly manur'd, more securely fenc'd than this Church?

Is there any one of the Protestant Churches in Europe that has been so regularly reformed, that in the first Constitution of it was establish'd upon Principles, so justifiable, so agreeable with the Laws of Nature * and Christianity?

* If this is the glory of a Church, tis evident which are infamous, and which alone is glorious among us.

Is

Is there any *Protestant Church* in *Europe* whose *Articles* of Faith, whose *Discipline*, whose *Manners*, and *Rites* of Worship, are more correspondent to *antient* Tradition, and *Catholick* Doctrine and Practice?

Is there any *Protestant Church* in *Europe* wherein the *Word* of *God* has been taught more sincerely, and more to the Edification of the People than among us?

Is there any *Protestant Church* that has been *preserv'd* so miraculously, that hath receiv'd so many wonderful Deliverances from *Enemies* of all sorts, *Enemies* of the *Hills* and the *Vallies*, and yet notwithstanding all, notwithstanding the contrivances of *False Brethren* within our selves, and the assaults of the *publick* Adversaries abroad, does still not only continue in being, but flourisheth also, as *God* be thanked we do at this day :

Let no man think us *Fools* for thus boasting, for if *others* may thus glory after the flesh infinitely without their measure; surely we may much more glory according to the measure *God* hath distributed to us; for when we
thus

Read
2 Cor. ch. 10.
ch. 11. ch. 12.

thus speak we stretch not our selves beyond our measure, nor boast of things without our measure, as those do, who *thus* commend themselves for what can never be found among them; If we therefore appear to be Fools in *thus* glorying, we have been *compell'd* to it, for in these things have we not been behind those who most exalt themselves, especially may we declare to the praise of GOD our Saviour, that we have seen his infinite Power and Grace, in preserving this poor little *Bush* from being *burn'd*, amidst all the mighty *fires* that have been kindl'd about it.

Psa. 57.

Our Souls (may we truly say) are among *Lions*, and we lie among them that are set on *fire*, even the Sons of Men, whose *Teeth* are Spears and Arrows; and their *Tongue* a sharp Sword, wherewith they would long since have destroy'd us, and yet hath our God been exalted above, yea he hath appear'd for our preservation from them all; *This is the Lords doings, and 'tis marvellous in our Eyes; praise ye the Lord!*

Even Professors as well as *Profane* (among other Methods) have taken

taken the *Turkish* way, of reviling us because we are *Christians*; for that's *their* Guize, 'tis a Principle of *their* Religion, to reproach *Christians*, thinking thereby to make them abandon Christianity, and to turn over to them; and thus have we been shamefully treated, *this* sort of ill usage we have had more than any, and that truly for our best Principles and Practice, especially for our conformity to the Law of *Nature* and *Scripture*, in opposition to that abominably *unnatural* and *unscriptural* Effeminacy which prevails now among all sorts.

It's incredible what *Taunts*, *Scoffs*, *Fears*, *Lies*, *Slanders*, *Reproaches* and *Revilings* of the worst sort, we have endur'd on this account, and which is most monstrous, even from such as would be counted men of *Peace*, *Charity*, and *Moderation*, your OCCASIONAL CONFORMITY Merchants we mean, than whom, the Power of Religion wheresoever it appears, hath no greater Enemies; for tho' they make a great clamour about *Peace*, *Charity* and *Moderation*, as if they only had engross'd them, they of all others are possess the least of these Vertues.

And

Titus I. 13.

And this will be found experimentally true by any who shall be so hardy as to oppose them: If a Man do not come up to their Size, if he differs at all from them in length or breadth, he shall quickly find so little Peace, that they'll proclaim War against him with open Mouths; Charity they'll have none for him, rather will they curse and ban him, and without the least Moderation will they bestow on him the most invidious and injurious Reflections that a rancorous Spirit can belch forth: *This Witness is true*, and if it be question'd by any, let such but make tryal, and they shall find it to be so to their Cost.

2 Pet. 3. 3.

But tho' we have had so large a share in the persecution of Tongues, from *this*, and indeed from every sort of People; we may truly say, we have no way been mov'd or shaken thereby; for, to us it hath been an evident token, that those who use Scurrils, Slanders, Ranters and Buffoonry against any, are void of solid Arguments or common Honesty, and unto us such appear to be the Scoffers foretold off in the last Days, rather than serious Christians; and therefore, we are so far from fearing

fearing or falling away, because of their revilings, *that we* are much more confirm'd in our most holy Faith thereby, and are made the *faster* to hold our Profession in opposition to the froth and feeble malice of these, who are *much more* contemptible *than* formidable.

There is yet *another* sort of ill Treatment we have met with, from some who would be counted the purest Professors: They have, in order no doubt to *provoke* us, encourag'd *Apostates* what they could; but have they hereby *provoked us* to anger, rather may we truly say, they have *provok'd themselves* to the confusion of their own Faces; for what else can they look for, who labour to make *sad the Hearts of the Righteous*, whom the Lord hath not made sad; and to *strengthen the Hands of the Wicked*, that they should not return from their wicked Ways, by promising Life unto them, yea by harbouring and upholding them in the worst of Exercises, *not only* to rail against the Saints, *but even* to deceive the Souls of poor Sinners.

Be astonisht O *Heavens* at this, and thou *Earth* be horribly afraid,

H

to

Ezek. 13. 22.

Let such consider, and tremble
at *Psa.* 50. 14. 22
Rm. 2. 21. 24.
&c.

Luke 21. 19.
Heb. 10. 36.

to hear, that an *Excommunicate*
Apostate, a *Drunkard*, a *Glutton*,
a *Liar*, a *Cheat*, and a *forsworn*
Wretch, should be made a pre-
tended *Preacher* and *Teacher* unto
any: and yet such an one there is,
a very *Monster* in *Wickedness*,
that takes upon him to teach,
and such there are, as hear and
help him in such a prodigious
profanation of the Name of God,
and of his Holy Ministry, which
tends so perniciously to the per-
dition of poor Souls; O let not
such *Dissenters* ever reflect on
any *C. or E. Ministers*, since
not the worst of them all, is able
for wickedness to match this
Dissenter from all Religion, Truth,
Gratitude, and common Honesty.

But we are weary of recapitu-
lating these our *Injuries*, we shall
therefore leave them to be *re-
spect-
ed*, and the *authors* of them to be
rewarded by the Judge of all the
Earth, who we doubt not will
pay them to the full in *His* time,
which is the *best* time, and until
which we desire in *patience* to pos-
sess our Souls; and truly we have
need of *patience* when we have
done all the will of God, for our
Exercises are various and poynant,
yet not so many or sharp, but the
Grace

Grace unto which we trust, is sufficient for us, and thereon we desire to rest; and as we expect to share *therein*, so would we be using *thereof*; and accordingly, we have been as ready with open Arms to embrace repenting Prodigals, as to deal with hardned Criminals:

We are indeed taught of God to make a difference and have so done; for not only have we rejected such whose Faults have shown them to be the Children of Perdition, but we have also restored returning Backsliders, some of which now in Fellowship with us, can witness to the candour and charity of the Church, so far as to say, they have after the Example of him that is Perfect, as well shown themselves pure with the pure, as forward with the forward, and this indeed is our rule to judge of all as our Lord hath taught us, by the fruits, and accordingly to act, and so have we done and shall do, and who shall forbid us?

It hath been no small objection to us, that we are but Few comparatively to other Churches, on which Account we are censur'd one way and another, but for

2 Cor. 12. 8, 10.

Jude 22.

Psa. 18. 25.

Mat 7.

answer to this feeble Cavil, we shall send those that make it, to a famous *Metropolitan*, who thus takes off the Odium of our being *Few*; SO (saith he) hath the *True Church* of God often been, by much *Fewer* than their *Enemies*, without the least prejudice to the truth of their Religion.

What think we of the Church in *Abraham's* time, which for ought we know, was confin'd to *one Family*, &c. What think we of the Church in *Moses's* time, when it was confin'd to *one People* wandering in the *Wilderness*? What of it in *Elijah's* time? What in our *Saviour's* time, when the *whole Church* consisted of *twelve Apostles*, *seventy Disciples*, and some *few Followers* beside? and what think we of the *Christian-Church* in the height of *Arrianism* and *Pelagianism*, when a great part of *Christendom* was overrun with those *Errors*, and the number of the *Orthodox* was inconsiderable in comparison to the *Hereticks*?

But what need I to urge these Instances? as if the truth of a Religion were to be estimated and carry'd by the *Major Vote*, which as it can be an Argument

to

to none but *Fools*, so I dare say, no honest and wise man ever made use of it for a solid proof of the Truth and Goodness of any Church or Religion. If *Multitude* be an Argument that Men are in the right, in vain then hath the *Scripture* said, *Thou shalt not follow a Multitude to do evil*. For if this Argument be of any force, the greater Numbers never go wrong: *Cujus contrarium verum est.*

But enough, if not more than enough of these things, we have published a Discourse of the *Fewness* of the *Faithful*, which as it doth sufficiently strengthen us under our *Paucity*, so doth it confute such as censure us on that account; as long as we are pressing after *Purity* we are like to be but *Few*. The time is yet to come (the Lord hasten it in his due time) that whole Nations shall be converted, and the majority of Mankind shall be brought over to a real or feigned subjection unto Christ; at present we know his Interest is low, as to the profession of it among Men, and much lower as to the power of it; and how should it be otherwise when *Priests*, *Prophets* and *Pastors* are so universally and

Jer. 2. 8.

shamefully corrupt, that they are of the foremost irrevil? Is it possible that such should lead Men to *Spirituality*, who have not attain'd to practise *natural* Conformity to the will of God?

Well may we cry out with an old honest Preacher, O what a shame is it for Men to pretend to have the *Spirit* of God, and go as if destitute of the dictates of *Nature*; for doth not even *Nature* it self teach us, that if a Man have long Hair, it's a shame to him; a shame if it be his own which God and *Nature* hath given him, much more if it be *another's* Hair which comes not from God nor *Nature*; But in this respect few there are that have not defil'd their Garments, few there be indeed that enter the *Streight Gate* of the *Kingdom* of *Heaven*, few that believe in *Christ* aright, few that obey him; happy, thrice happy are they that are of that *Little Little Flock*.

Very probable it is, that we may by this needful Publication expose our selves to yet a greater *Odium* from Some; and so be taken up afresh in the *Lips* of *Talkers*, so as to become an *Infamy* to the People, as *Saints* of *Old* have

Ezek. 36. 3.

have ever been, yet under the thoughts hereof, we cannot but be ealy, as *not only* knowing that unjust Reproaches will turn to our account, *but also* as conceiving that we do but our duty herein, and none but the *Ignorant* or *Malicious* can censure us for this;

From the *Ignorant* alas! we cannot expect better treatment, we have all along found, that those who have been most ignorant of us, and of the ways of God, have been most forward to revile *both*; such we do and can pity, and so far as they come under that prayer, we can lift it up for them, and say, Father forgive em, they know not what they do.

As for those that are *Malicious* their Case is worse to *themselves*, tho' unto us their Detraction is equally despicable; we know, that by reason of such as depart from the Truth, the ways and followers of Truth are, and will be evil spoken of; but Slanders cannot hurt us, as they will *those* that vent them; they that give themselves the Liberty to let their Tongues walk thro' the Earth against the Faithful, shall shortly be judged for their Ungodly Words and Hard Speeches, which

2 Pet. 2. 2.

Jude 14. 15.

Isa. 54. 17.

which they have spoken against the Lord and against his Saints, the fore-thoughts of this Day make us so very easy, that we even triumph under all our Slanders, in the prospect of it, as knowing, that *then* every Tongue that riseth up in judgment against us, we shall condemn, &c.

Unto that day, and the just judgment thereof, we refer our selves; and in the mean time, unto such as would not willingly incur the righteous judgment of God for judging of us *unrighteously*, we commend the perusal of this our *Covenant*; on a strict search into which it will be found

That for our *Belief* or *Doctrine*, we are so far from being either without Principles as *some*, or a composition of all Heresies, as *others* have scandaliz'd us to be, that we are truly and thoroughly *Orthodox*, keeping to the Old Christian, and true *Protestant* Doctrine, avoiding the common odious extravagancies so rise in our days; steering steadily in the *Channel* of truth, between the extreams of *Arminianism* and *Antinomianism* those miserable Rocks of Error, on which the most now a-days do split themselves:

And

And as to our *Discipline* or the *Practical* part of our *Covenant*, upon enquiring and comparing it with the *Register of Truth*, it will be found to be holy, just and good; altho' we cannot but own, and lament, that we find our selves too too impotent to reduce our whole *Life*, to an exact conformity unto this pattern in the *Mount*; yet surely for our *Profession* it cannot be condemn'd by any that are devoted to the fear of God, for it hath a good report of *Truth* it self; the Lord giue us such a saving *Possession* of his grace as may in some measure be answerable thereto.

In a word, so *Scriptural* is our *Profession*, that what one but vainly boasts, we may affirm with equity, that we have in opposition to all false *Doctrines* and *Practice*, from our *first* beginning, set up the whole strength of our cause upon this single *Plea*, of receiving nothing as a part of our *Faith* and *Practice*, but what is to be found in *Holy Writ*; and it is in assurance hereof, we offer this brief *System* of our *Faith* and *Order* to publick view, by which, and not by any reports of us, least of all by the infamous *Scurrilous*

rilous Centures, and Rumors of any against us, should all take up their Apprehensions of us.

And here it may not be amiss to say once for all, that our Name should not lie at the mercy of every Scribler, Apostate or Scoundrel Enemy, but if Justice may be done us, nothing should be credited against us opposite to this our holy Profession, by which ~~as~~ our whole Conversation is labour'd to be regulated, so should our Censure be according to it, and not after the false and foolish reports of Ignorant, Prejudic'd or Perjur'd People.

And therefore not to detain the Reader, let us sum up the whole of this *Apology*, with a few words formerly Publish'd by us, respecting this our Church-Covenant.

This Covenant is so plainly Scriptural in its Matter, and Spiritual in its Nature, that it can meet with no Opposition, but from such as favour not true Godliness, to promote which, 'tis altogether intended, and blessed be God, it hath not a little conduc'd to this end, tho' some have vilify'd, and others falsify'd so holy a Bond.

Indeed among Preachers (so call'd) and such whose Churches were

Oderunt vincula pietatis.
Jer. 5.1,5.

were at *first* form'd by Covenant, there have been found Lyers in wait to deceive, who, acting Satan's part, have tempted poor Souls to break their Covenant with God, and with his Saints, hereby involving such unstable Wretches in the dreadful guilt of the most *felicitous* Perjury, as a *Recompence* for which, there remains nothing but a fiery Indignation from God against such Criminals, as have trod under Foot the Son of God, and counted the Blood of the Covenant wherewith they were sanctify'd for once set apart for God and his Church,] an unholy thing, whereby they have done despite unto the Spirit of Grace.

Heb. 10. 26.

29.

It was foretold indeed of these last days, in which we live, that there should arise a Race of *Truce* [or Covenant] Breakers, the very worst of Men, who should make the times perilous, being incontinent, fierce, Despisers of those that are good, traitors, heady, high-minded, lovers of Pleasures more than lovers of God, and yet under all these wickednesses, having a Form of Godliness: but alas! denying the Power thereof.

2 Tim. 3. 1. 5.

Such as these we have seen and known to abound in this age, and however

Rev. 2. 9.

Dan. 11. 32.

35.

1 Tim. 1. 19.

2 Tim. 2. 17.

19.

Lev. 26. 25.

however it is that any *Ministers* or *Synagogues* of *Satan* (for true *Servants* or *Churches* of *Christ* they can't be that) do receive, and bolster up such *Wretches* in their breach of *Gods* holy *Covenant*, yet the *People* that know their *God*, the *Saints* of the most *Hgh*, (who are found stedfast in his *Covenant*) these do and will according to *God's* command turn away from all such vile persons, against whom they shall grow stronger and stronger, and be able to do *Exploits*:

The falling away of *Apostates* hath only been the purging, and making white the faithful, that is, such as still hold *Faith* and a good *Conscience*, which some having put away, concerning the *Faith*, have made *Shipwrack*; and tho' the words of the *Locusts* and *Apostates* of the *Age*, who have *Indignation* against the holy *Covenant*, do eat, as doth a *Canker*, overthrowing the *Faith* of some, yet the *Foundation* of *God* standeth sure, having this *Seal*, the *Lord* knoweth who are his; and let every one that nameth the *Name* of *Christ* depart from all *Iniquity*; Especially let all such, yea all such will dread breaking the *Covenant* of *God*; the *Quarrel* of which he will avenge, with his sharp

sharp and glittering Sword when the Measure of the Iniquities of such Apostates is full;

Let all true Saints abhor such vile Persons as have broken the Covenant, when so they've given their hand, for shall they escape? No alas! They can by no means escape: It's true, God may bear long with them, yet in his time, all the Judgments written in his word, against Covenant-breakers, shall surely overtake them, until when, they are but heaping upon themselves wrath against the day of wrath, &c.

If they are reckon'd most perfidious who break a Mans Covenant, what shall we think of such as have wilfully violated this most Sacred Covenant to God and his Saints, so often renew'd? Surely as such are most loathsome to God, so will they be hateful to all that are godlike.

Now to conclude, Let the reading of this Covenant prove a quickning to Faithfulness therein, so that whatever befalls us, we may be able to say unto God, with those blessed Saints, Psalm. 44. 17, 19. Heb. 10. 39. Amen.

Gen. 15. 16.

Ezek. 17. 18.

Rom. 2.

Gal. 3. 15.

Zech. 11. 8.

The Names, &c.

John 17. 12.

Heb. 1. 14.

2 Tim. 2. 20.

Psal. 69. 28.

Isa. 4. 3.

Ezek. 13. 9.

2 Tim. 2. 21.

Jer. 17. 13.

Prov. 10. 7.

Heb. 10. 38.

Here is annexed the Catalogue before-mention'd, wherein are printed (as we have said) the Names of those Children of Perdition who have fallen from their first standing, as well as of those Heirs of Salvation who thro' Grace walk on in their Integrity.

And also those Vessels of Dishonour are for their Rebellion against the Lord, justly blotted out of the Church-Book, so as not to be WRITTEN with the LIVING, in the Writing of the House of Israel, being unworthy to stand THERE, among the Vessels of Honour prepared for the Masters use :

Yet, as they are now since their Apostacy WRITTEN in the EARTH, or rankt only among earthly ones, it is needful that they be publisht in this List, which may as well come to the Hands of the World, as of the Church, wherein as the memory of the Just that live by Faith, will be had in everlasting remembrance, so the Names of the Wicked, or those that draw back to Perdition shall rot, or so sink, that no Saint shall have pleasure therein.

But

But these things being more fully spoke out by the ensuing Scriptures, having nam'd them, we shall then proceed to the Catalogue.

In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the Earth shall be excellent and comely, for them that are escap'd of Israel; And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be call'd holy, even every one that is WRITTEN among the LIVING in Jerusalem; when the LORD shall have wash'd away the filth of the Daughters of Zion, and shall have purg'd the blood of Jerusalem from the midst thereof, by the Spirit of judgment, and by the Spirit of burning.

A glorious high Throne from the beginning is the place of OUR Sanctuary: O LORD the hope of Israel, all that forsake THEE shall be ashamed, and they that depart from ME shall be WRITTEN in the EARTH, because they have forsaken the LORD the Fountain of living Waters;

The memory of the just is blest, but the name of the wicked shall rot.

Now the Just shall live by faith, but if any draw back my Soul shall have no pleasure in him.

Isa. iv. 2,3,4.

Jer. xvii. 12,
13,

Prov. x. 7.

Heb. x. 38.

Joseph Jacob *Pastor*

William Foster

+ Joseph Harbin

+ Joseph Foster

+ John Sweet

+ John Samson

+ Thomas Glentworth

John Capell

+ Thomas Harding

10 . Arthur Farmer

Philip Hobbs

+ Jonathan Acton

Samuel Sharp

+ John Manning

+ William Barber

+ Jasper Dean

+ John Wilkes

+ James Arnott

Richard Stevens

10 + Nathaniel Ford

+ Richard Roper

+ Maurice Hughes

Francis Ryall

Richard Robinson

+ John Ponnall

+ Benjamin Herold

+ Nathaniel Hamby

+ John Farmery

+ John Carter

10 - Ralph Horn

+ George White

John Barns

3 James Davis

Elders

Deacons

Sarai Jacob	
✕ Dorothy Foster	
✕ Hannah Sweet	
✕ Katherine Samson	
Lydia Glentworth	
Hannah Sheen	
Mary Hiller	
Mary Hanson	
Christian Randal	
✕ Anna Collyer, non Opiner	10
✕ Judith Stevens	
Sarai Wyatt	
✕ Katherine Spearman	
Mary Bewly	
Ann Rant	
✕ Elizabeth Lalsall	
✕ Mary Gurl	
Elizabeth Knowls	
Katherine Harding	
Martha Robotham	10
Hannah Maile	
Rebecca Talbot	
Sufanna Leech	
✕ Ann Sitchfield	
Sarai Hunlock	
Jane Herold	
✕ Margaret Atherton	
Lydia Sharp	
Marcy Hamlin	
✕ Cicely Wakelin	10
Mary Marvin	
Elizabeth Butler	
✕ Mary Pearse	
✕ Elizabeth Rawlins	
✕ Martha Fisher	5

† John Bell
 † Benjamin Manning
 Robert Allfounder
 John Spicer
 † William Limbery
 † William King
 William Downes
 Joshua Dowse
 Timothy Hiller
 10 † Asher Humphryes
 John Mason
 † John James
 John Young
 † Thomas Taylor
 † Hendrick Opino
 † Thomas Turney
 † John Mitchell
 † William Richards
 † Christopher Paxton
 10 † John Phillips
 † George Ditcher
 † Thomas Jreson
 † Joseph Boys
 John Gale
 † Joseph Kingston
 † Thomas Boulton
 † Stammers Dando,

7
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Sarai Wyke
 Elizabeth Wyke
 Hester Hobbs
 + Mary Wilkinfon
 + Mary Buskin
 Elizabeth Opino
 + Sarai Robinson
 Elizabeth White
 Mary Nicholls
 + Elizabeth Cummins
 + Ann Rawlins
 + Martha Davis
 + Sufanna Chitty
 + Elizabeth Acton
 Sophia Fary
 + Margaret Drake
 Mary Lindop
 + Ann Lowe
 Mary Cole
 Elizabeth Roper
 + Elizabeth Powel
 Elizabeth Wild
 Margaret Saunders
 Jane Capell
 Mary White
 Elizabeth Ryall
 + Mary Bosworth
 Margaret Rayne, now Wilkes
 + Elizabeth Lacy
 Sarai Hamby
 Jane Wattfon
 + Rebecca Kemmis
 + Mary Spearman, now Limbery
 + Ann Ongley
 Patience Taylor

10

10

10

5

- Mary Clift
- Sarai Browne
- ✕ Alice West
- Mary Morris
- Sufanna Allfounder
- ✕ Elizabeth Newton
- ✕ Marcy Mason
- Elizabeth Blanks
- ✕ Sarai Limbery
- 10 ✕ Elizabeth Hays
- Elizabeth Chope
- Ann Dunn
- ✕ Hannah Young
- Alice Harper
- Elizabeth Neal
- ✕ Sufanna Portman
- ✕ Loyce Finch, *now* Glanvill
- Sarai Channing
- ✕ Elizabeth Mitchell
- 10 ✕ Mary Ditcher
- Ann Dyer
- ✕ Mary Foulle
- ✕ Elizabeth Kingston
- ✕ Jane Leydell
- ✕ Mary Jackson
- Christian Frige
- Clace King
- Sarai Couch
- 9 Bridget Perry

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Particularly, among the *Prelatists*.

Presbyterians famous *Covenanters*.

There are few true *Presbyterians*

All right *Congregationalists* are for
Church-Covenants.

Plungers, &c. not worth naming.

Church-Covenanting most just.

Justify'd by all just *Mens Practices*.

THIS *Church-Covenant* most revil'd
by such as know least of it.

Reasons why not made more publick.

Slanders cast on us thereupon.

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The *Faithful* chiefly to be credited.

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To fill up this Spare Leaf, this plain Poetical
Description of a Church-Covenant is added.

C Church-Covenant! this is GOD's Bond
By which all Saints are bound to him;
This is the Cord by which God draws
Our Souls from World, and Self and Sin;
This is the Oath, which GOD doth make
To us, and we to Him do swear;
This is the Yoke all Saints with Joy
Put on their Necks and gladly wear;

A Covenant the Glory is
Of a true Church, it's Ornament;
A Covenant is a Defence
For a true Church, a Monument:
It is the Wall, that doth inclose
The Church which is GOD's Garden dear;
It is the Hedge keeps out wild Beasts
From coming in his Vineyard there:

Without a Covenant, a Church
Can ne're be form'd, or kept secure;
Without a Covenant no Church
Can 'ere be, or continue pure;
A Covenant Essential
Unto a Churches being is;
And full out as Essential
To it's well being sure is this:

This Cov'nant then, doth form GOD's Church,
By this he fastens Saints in one;
In this most holy Covenant
Saints have with him Communion,
In this most holy Covenant
Christ doth his Righteousness afford,
To pardon Sin; herein Saints find
All strength for work come from their Lord.

This *Covenant* hath been of Old,
 And will to Ages all abide;
 This is the *Cov'nant* that descends
 From *GOD* to *Saints*, and to their *Seed*;
 Against this *Cov'nant* many rage,
 Satan, and his *Apostate* Crew;
 But for this *Cov'nant* Christ doth stand
 Our *Cov'nant* Prince Christ is most true:
GOD hath a *Sword* that will avenge
 The Quarrel of this *Covenant*;
 Wo; wo to those that *Cov'nant* Bonds
 Do break; or *Cov'nant* Salt do want:
 All you that hearty are for Christ,
 His *Covenant* upon you take,
 Bear this his *Yoke* which easy is,
 Come put it now upon your Neck;
 And you that by this *Cord* are drawn,
 That with this *Cov'nant* Bond are bound,
 You that this *Oath* have sworn to Christ,
 Whom this his *Wall* and *Hedge* surround;
 See that you faithful be to Christ,
 Unto his *Covenant* be true;
 So *GOD* will *Grace* and *Glory* give,
 He will with-hold no Good from you.

In the *Apology* these *Errata* coming to our view, the
 Reader is desir'd to *Correct* them, with what others he meets
 with, which have escap'd us thro' haste, &c.

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the
acts